

THE
HEAVENLY
CONVERSATION.
AND THE
NATVRALL
MANS
CONDITION.

In two Treatises.

By IOHN STOVUGHTON,
*Doctor in Divinitie, sometimes
Fellow of Emanuel Colledge
in Cambridge; and late Preacher
of Gods Word in Alder-
man-bury London.*

Printed at London by Tho. Cotes, for
Daniel Frere, and are to be sold at his
Shop, at the Signe of the Bull in
Little Brittain. 1640.

THE
AVENUE
CONVENTION
NATURAL
COLLECTION

Alfred Bond Sept. 13, 1912 5/2



TO THE RIGHT
Honorable, HENRY
Earle of Holland, and
Baron of Kensington, chiefe
Gentleman of his Maje-
sties Bedchamber, chiefe
Justice, and Justice in Eyre of
all his Majesties Forests, Cha-
ses, Parkes, and Warrens on
this side Trent; Chancellor
of the Vniversitie of Cam-
bridge; Constable of the royall
Castle of Windsor, one of his Ma-
jesties most Honorable privie
Conncell, and Knight of the
most noble order of the
Garter.

Right Honorable,



Debtor I acknow-
ledge my selfe un-
to the Church of
God by calling, & a speci-

A 3

all

alped Bond Sept. 13, 1912 5/6

The Epistle

all ingagement lieth upon
me, both of trust and pro-
mise to serve the Church
in this way, in bringing
towards the furtherance
of the building of it, that
which hath beene squared
and framed to my hand
by a wise Master builder,
who hath showed him-
selfe approved unto God,
a workeman that need-
eth not to be ashamed.
This I doe here humbly
present unto your Ho-
nours protection; I may
perhaps from some, in-
curre the censure of too
much baldnesse in using
your

Dedictory.

your Honours name, but
your courtesie and sweet
affabilitie springing from
your native gentelnesse
of disposition doth secure
me : and the rather since
I present this unto your
Honour, not in my owne
name, but in the name
and behalfe of the Wid-
dow, who though she may
claime the priviledge of
her Sex from appearing
in Print herselfe, yet shee
is desirous that the li-
ving and lasting Monu-
ments of her deare hus-
band should be brought

The Epistle

forth. for the good of
Gods Church, under the
patronage and protection
of your Honour, to whom
the Author was every
way so much obliged;
now I have no reason to
doubt but that as your
Honour was pleased to
take the Reverend and
learned Author into the
protection of your noble
family, for you will bee
pleased to countenance
these his owne legitimate
children, which are now
sent abroad as Orphans
deprived of their father.
Their

Dedicatory.

Their owne worth cannot but gaine them esteeme, but I know your Honour will prize them the more for their fathers sake : who whilest hee was alive did secure your Honour by his Prayers which he did daily offer up to God, not pro forma as a legall and dead ceremony, but pro Anima, as a spirituall and lively sacrifice, in the behalfe of your honour and happinesse, and now that he is dead yet speaketh in these and those other

The Epistle

Sermons of his which
beare your honours name.
If you be pleased to pa-
tronize, countenance and
peruse them, they will
reflect much brightnesse
upon your noblenesse, as
they receive splendour
from it. Thus under
your Honours protection
I doe present them unto
the world, humbly cra-
ving the priviledge of
your pardon for my bold-
nesse, and heartily be-
seeching the Lord to mak
you still and still to doe
worthily in Israel and
to

Dedicatory

to enrich your Honour
more and more with
grace here and glory
hereafter.

Your Honours humbly
devoted in all duty
and observance,

A. B.

Dedication

To the Honorable
the Senate and House of
Representatives of the
State of New York

Presented by
the Honorable
the Senate and House of
Representatives of the
State of New York





To the Christian *Reader.*



Ive mee leave
with thy ac-
ception to
doe the of-
fice of a *Ti-*
mothy, in bringing to thee
the Parchments left be-
hind, by that worthy man
of God Doctor *John*
Stoughton. These should
have attended a larger
Volumne, but other of
his Sermons having got-
ten the start of them, and
being

The Epistle

being left alone, they are now presented to thee in this little *Manuell* : They were left written with his owne hand, and Preached in one of the Schooles of the Prophets, and so fitted for a learned Auditorie. That which did sway with me in the publishing of these, and those other Sermons of his that are already brought forth into publike view, next to the desire of the publike good, was the feare of wrong that both the Church and Authour might sustaine by the publishing of imperfect Coppies : Those private and imperfect Coppies which passed from

to the Reader.

from hand to hand, did runne the hazzard of a surreptitious Edition, I clearely saw for some of them, and had just cause to suspect it in the rest, that if I would not publish them others would, they falling into the hands of some mercenary persons, whose boldnesse is such, as that it is not restrained, either by the good of the Church, or credit of the Author, whilst they looke no higher than their owne private gaine, which is all their godlinesse, though many times their immaginary gaine, proves their reall losse.

What is here presented
to

The Epistle, &c.

to thee, is intirely the Authors owne, without adding the least tittle to them, least my Addition should detract from them. They are now published for the ingenious Readers benefit, and not the Critickes censure, and are recommended not to a bare reading, but to thy practise. The blessing of these labours I commend to him that alone must give the increase : and the God of Heaven give a rich blessing to them for thy soules good.

Thine in the Lord;

A. B.



A Methodicall
Analysis of the chiefe
heads handled in this
Treatise, on *Phil. 3. 20.*

¶ Ext :

1 Dependance of the words;
they looke backe.

1 As part of a collation
to the immediatly pre-
cedent verses.

2. As a ground of il-
lustration to the 17. verse.

2. The sence of them.

The word *πολιτευμα*, may
be rendered.

1 Our city.

2 Our municipall state
and degree.

3. Our politique bent and
aime.

4 Our

The Analysis.

4. Our politicall and civill
administration.

5. Our carriage and be-
haviour as citizens.

1 Observation. The conversa-
tion of a Christian is in hea-
ven.

1 There is explained what it is,
and how a Christian hath his
conversation in heaven.

1 In affection.

2 In indeavours, expressed in
much,

1 Austerity.

2 Diligence.

3 Resolution.

3 In act : by a double Ana-
logy and conformity with hea-
ven.

1 Conformity of sanctitie, which
appeares in his

1 Heavenly meditati-
ons.

2 Divine communicati-
ons.

3 Con-

The Analysis.

3 Conscionable operations,
expressed in his obedi-
ence.

1 In the great things of
the Law, such as are,

1 Delight in Gods
Day.

2 Exercise of Prayer,
and other workes of
Piety.

3 Helping forward
the salvation of o-
thers.

2 In the lesser things ex-
pressed in

1 Doing all

1 With the same
care.

2 By the same
rule.

2 Drawing the practise of
Divinity to his earthly
Domesticall and dayly
affaires.

(II) Conformitie of felicitie.

Two things make a difference be-
twixt.

The Analysis.

twixt a Christians happinesse
here and hereafter.

{ Misery :

{ Sin : yet these doe rather
deprive us of the

{ 1. Degree, than truth,

{ 2. Perfection, than possession.

{ 1. Misery may

{ { 1. Eclipse, but not

{ { 2. Extinguish it.

{ 2. Sin, doth not

{ 1. Seperate us from Christ
but,

{ 2. Drives us closer unto
him.

II. Here is examined, whether
the life of ordinary Christians be
according to this Rule :

Many beare the name of
Christ, and yet doe not answer
it; as

{ 1. Prophane persons, whose
conversation is in Hell.

{ 2. Worldlings, whose conversa-
tion is in the earth.

{ 3. Hypocrites whose conversion
is betwixt heaven and earth.

III. Here

The Analysis.

III. Here is suggested the forceable motives that may persuade us to this heavenly conversation: taken from

- 1. The excellency of heaven.
- 2. The vanity of the world: consider

1. A great estate

- 1. Hath scarce a shadow of happinesse.
- 2. Brings no inward joy, cordiall contentment.
- 3. Hinders our speed in the race of godlinesse.

2. A meane estate

- 1. Puts us upon a necessity of seeking heavenly things.
- 2. Is our best securitie against spirituall enemies.

3. Dignitie of man; consider,

- 1. What dignitie nature hath conferred upon us in the
 - 1. Frame of the heart,
 - 2. Fabricke of the body,
 - 3. Reliques of nature.

2. What dignitie is confirmed upon us by grace.

4. Brevity

The Analysis.

4. Brevitie of life which should make us,

- 1. Not to spend our precious time on trifles.
- 2. To use all speed and diligence.
- 3. At least to doe as much for heaven as for earth.

5. Necessitie.

1. Of our times, which should make us to be

- 1. Zealous for Religion.
- 2. Zealous in Religion, expressed in the practise of
 - 1. Serious repentance, and sincere reformation.
 - 2. Fervent and earnest Prayer.

2. Of our place and calling.

- 1. Christians they must not be all for the earth, it is against their dignitie and advancement.
- 2. Ministers they must not
 - 1. Bury their Talent but
 - 2. Worke for heaven :

1. Draw

The Analysis

- 1. Draw others to heaven by diligence in preaching.
- 2. Goe to heaven themselves by Holinesse of life.

FINIS.

Errata.

Page 28. line. 7. for was, Read and as:
Ibid. l. 26. for conversation, commu-
nication, p. 35. l. 2. for when, then, p.
40. l. 16. for an, in: p. 57. l. 16. blot out
did: p. 111. l. 19. for men, that may: p.
112. l. 13. for mans is, meanes: p. 113.
l. 5. for faults, faculties: p. 120. l. 17.
for bitter better: p. 121. l. 22. for more
appeare, it appears more: p. 127. l. 3.
for comportures, comparters: p. 134.
l. 17. for i, of, we, ibid. l. 18. for absent,
present: p. 135. l. 23. for cause, case: p.
176. l. 14. blot out quoad, p. 184. l. 5. for
law, lawgiver: p. 189. l. 26. for breake,
be onely, p. 193. l. 23. for once, one:
p. 194. l. 8. blot out, by: p. 195. l. 18. read
did not actually: p. 146. l. 23. for loath-
some in effects, the same in effects: p.
197. l. 18. for If, I: p. 198. l. 21. for
no, a, p. 202. l. 17. for Displicere, Dis-
pleasure, p. 208. l. 25. for answer, an-
sure: p. 213. l. 20. for mouth, moth, p.
235. l. 15. for most, not.



THE HEAVENLY Conversation.

PHIL. 3. 20.

Ἡμῶν τὸ πλῆτευμα ἐν οὐρανοῖς

*Our Conversation is in
Heaven.*



He Learned Origen being at the Church in Ierusalem, was requested to Preach there; but opening the Booke for that purpose,
B he

he fell upon those words of the *Psalme*; But unto the wicked, saith God, what hast thou to doe to take my words into thy mouth, seeing thou hast to be reformed, and hast cast my Commandements behinde thee, &c. which awakned more the memory of his sin, which was this; He being apprehended, and put to his choise by his persecutors, whether hee would offer sacrifice to their Idols, or suffer his body to be defiled with a most ugly Blackmore, (one hee must of force) shunning the latter, hee yeelded inconsiderately to the former: his conscience now as it were thundering from heaven against him; he could not goe on, but closed the Booke againe, and sate him downe with bitter weeping and lamentation; all the people also out of a tender affection, and sympathy of his sorrow, giving, as the Father speakes * a charitable contribution of teares towards the reliefe of his misery, and bearing a part in the burden

Caup'wy
Ex. 67.

burden of his sad Song, and dolefull Ditty, the brieft whereof they had then heard and seene.

Beloved, I feare that wee must either close the Booke, or disclose our owne shame; for this Text upbraides our times; and Saint *Paul*, for ought that I see, is resolved, and speakes enough to shame us all. For where are the Christians now that can say the Responfall after him, *Our conversation is in heaven*, without blushing outward for shame, or bleeding inward for griefe? Who can behold the deformitie of his Chrystall life, in this Chrystall glasse without teares, such as may truly be stiled, *Sanguis anime*, the blood of the soule?

It is reported of one, that hee was so lusty and quarrellsome, that hee was ready to fight with his owne Image so often as hee saw it in a glasse: let us fall out with our sinnes, the spots that deface the Image of God in us: but God

forbid that any should picke a quarrell with the glasse of Gods Word, by which wee may dresse our selves to perfection of beauty: wisely *Socrates*, who commendeth the use of a glasse to all sorts, as if the friend in it gave faithfull counsell in all cases : Art thou beautifull and comely? *Cave ne animi improbitate corpus tuum debonestes* : Art thou homely, and deformed? *Fac' ut animus virtute corpus suum consecret* : Art thou faire ? take heede thy body bee not like an *Egyptian* Temple, stately without, but having within a soule as blacke as a Gypsie with vice : Art thou foule ? see that thy soule within make amends for thy body without, being like a rich pearle in a rude shell.

But most true is this of this Glasse, which of all other knowes not how to flatter : and who knowes, whether there be not that verue in this divine speculation, to restore a man to himselfe

selfe as hee that was transformed into an Asse, returned to his owne shape, when hee came to behold himselfe in a Glasse, the strength of the charme being wholly evacuated.

Well then let us behold our selves here in this Glasse, if not what wee are, at least what wee ought to be.

Ἡμεῖς τὸ πολίτευμα ἐν ἑξουσίᾳ.

Our conversation is in Heaven.

The words looke backward to the former, and that ambiguously, either, as part of a Collation to what is in the immediately precedent verses, if you read them with the *Adversative*, *ſic*, *But*, *Illi ſic*, *nos, autem non ſic*: They do thus, *But* we doe not thus: or as a ground of Illation to the 17. Verſe, if you read them with the *Cauſall*, *ᾧ*, *Por*, *Nos ſic, vas ergo etiam ſic*, wee doe thus, and therefore doe yee alſo thus; Be yee followers of me,

6 *The Heavenly Conversation.*

and such as tread in our steps, For

Our conversation is in Heaven.

The word *πολίτευμα*, though it may be diversly rendred,

1.

First, *Our Citie*, and so it suits best with the latter part of the Verse, wherein otherwise there will be an incongruities of Language, if you referre *ἀπ' ὧν ἀνδρῶν*, from whence wee looke, a singular Relative, to *ἐν ἑγροῖς*, in the Heavens, a plurall Antecedent, which may be salved, if you referre it to *πολίτευμα*, as it may well stand in that sense.

2.

Secondly, *Our municipall state, and dignity, our Burgeship.*

3.

Thirdly, *Our politique bent, aime, & fetch*, for I suppose *πολίτευμα* may signifie the same in civill affaires, that *ἐργάσιον* doth in warlike.

4.

Fourthly, *Our Politicall, and Civill Administration, and managing of things.*

5.

Fifthly, *our Carriage, deportment, and behaviour, as we are Citizens, &c.*

Yet

Yet I confine my selfe to the last, which I see our learned Interpreters have expressed also, whose judgement and authoritie I willingly follow, not troubling my selfe, or you, with any further anxious disputes, or curious Criticisms: the stones were hewed and squared in the mountaines, there was no noise of hammer in the building of *Salomons* Temple, which yet was so compact, they say, as if it had bin but one stone without any joynting or ciment.

The Astronomers cut the heaven into many circles, and plough up many barren furrowes by their suppositions, as lightly as the Mathematicians draw lines in the dust: but wee shall not neede many *Hypotheses* to salve the *φανόμενα*, or appearances of these heavens.

Observe also with mee in the whole Frame, but one line which you see written in legible Characters, as it were with a Sun-beame.

The conversation of a Christian is in Heaven.

In which notwithstanding it will be usefull to consider, and distinguish three imaginary Points.

1. First, τὸ πολίτευμα, *Conversation*, the Axel-tree, upon which the whole spheare is turned.

2. Secondly, τὸ ἡμῶν, *Our*, the inferior Pole, and

3. Thirdly, τὸ ἐν ὑψανοῖς, *In Heaven*, the superior Pole.

These shall be my Ecliptique Line, with in which, my Discourse shall bound it selfe.

1. First, I will explaine *Quid sit*, τὸ πολίτευμα, *what it is*, and how a Christian bath his *Conversation in Heaven*.

2. Secondly, I will examine *Quale sit* τὸ ἡμῶν, *Whether the life of ordinary Christians be according to this Rule, or not*, and

3. Thirdly, I will suggest *Quantum sit* τὸ ἐν ὑψανοῖς, *How forcible motives may provoke us to this Heavenly*

The Heavenly Conversation

99

Heavenly conversation.

First, Let no man say, who shall give me *Elias* Chariot, in which I may mount up to heaven: here needs no change of place, but a change of minde, which may lift it selfe up to heaven, while the body lies upon the earth, as *Abraham* went into the Mount, while the Servants and Asses staid below in the Valley.

1.
Ο' ἡρώδης
καὶ τῶν υἱῶν σου.

Let no man say, what must I be like the prophane Gyants, which heaped mountaine upon mountaine to scale heaven (although the violent take the kingdome of heaven by force, as our Saviour speakes in another sense) or like proud Lucifer who made his nest among the starres?

No, blessed is he who hath a Low minde, in an high Conversation, God is high, as *Austin* sweetly, and yet the more we lift our selves up, the further we are from Him; the more we humble our selves, the nearer: the swelling leaven of

Μαυδα-
λὴ οὐκ ἔστι
ψαλὲς εἰς
ταπεινὸν
πρόσωπον.

pride can never doe it, the true growth and stature of Grace, and Vertue, makes a Christian as high as heaven, makes him in heaven many wayes.

First, Affectu, in affection. A friend of Cyrus in Xenophons being asked where his treasure was which might enable him to bestow his daughter honourably, according to his ranke and place; made this answer *where Cyrus is my friend*: and a shame it is for a Christian, if hee either know not, or professe not that his treasure is there, *where the Lord is his friend.* *Where the body is, thither the Eagles,* where Christ is, thither sharp-sighted and lofty soules will resort: for according to our Saviour, *Where the Treasure is, there is the heart also*: and according to the Philosopher, *Animus est ubi amat, non ubi animat*, the minde is where it loves, not where it lives.

No marvell then, if in this respect, we say, *The conversation of*

a δὲν πρὸς
ἐλπίδι.

ὅπου πρὸς
ἐλπίδι.

a Christian is in heaven, though you see his person here upon earth : so you see the starres sometime in the water, you see them move, which notwithstanding you know are fixed above in the Firmament : so the Christian, though he seeme to flote up and downe in the troublesome waves of the lower world, yet there is he fastened with the Anchor of Hope, and thither is he carried with the sailes, and oares of desire : for *c* as the raies of the Sunne touch the earth, yet still are there from whence they are darted ; so a lofty and pious heart is familiarly conversant with us, but remaines fixed in his Originall ; as Seneca makes the comparison, where being mounted like Saint Paul in Gregory Nyssen, *a* He lets fall a looke upon these lower things from a loft ; not without some scorne ; they seeme little or nothing in his eyes : and no wonder ; for as heavenly things seeme small to an earthly man, as the starres to him that beholds them from

c Vt radi
solis con-
tinguntqui-
dem ter-
ram, sed ibi
sunt, unde
mittuntur :
sic animus
magnus sa-
cer conver-
satur qui-
dem nobis
cum sed ha-
ret Originis
suz.

c O' tu
deus tuus
a' eximius me-
ritus, o
tu' karis-
simus tuus
deus tuus me-
ritus.

from earth, appeare but as a point, (a glistering point indeed, a golden point, and yet but a point) so by a farre better reason to a godly man, whose affections have raised him to heaven, when hee beholds it from thence, the whole earth is contracted to a Point, or rather appeares like as they call a shadow *nigrum nihil*, a little blacke, and darke nothing: So a Christian indeed during the time of his Pilgrimage, useth these earthly things as *necessaries*, though hee accounts them but as *Accessaries*; like the haire upon our heads, they are but an *excrement*, yet they are an *ornament*; and as *Austin* speakes of *Maries*, with which she wiped the feete of our Saviour, *They were superfluous for her owne head*, yet they were *necessary for the feet of Christ*. The Church in the *Revelation* hath a crowne of *starres* upon her head, and the *Moone* is under her feete: The Spirit in the *Acts* descended upon the *Head* (they thinke)

c Capiti
quidem su-
persua, te-
pedibus
Christi ne-
cessaria.

thinke) of the Apostles, the Disciples cast the money at their feet: Heavenly blessings, spiritmall graces are the crowne of a Christian, earthly things he tramples under his feet, according to that of the Psalmist, *Blessings are upon the head of the righteous*, that is, heavenly, *Thou hast put all things under his feet*, that is, all earthly: Heavenly blessings they are *Bona throni*, the goods of the throne; Earthly, they are *Bona scabelli*, the goods of the footestool (as Austin tearmes them) in the account of a Christian, who in this is like God himselfe, of whom the Scripture speakes, *Heaven is his Throne, and the earth is his Footestool*: for so a Christian useth all earthly blessings but as helps, as a footestool to climbe into the throne of Heaven: and this use is lawfull; for as *Tertullian* saith, a Christian may make a Nose-gay of flowers to smell to, but hee may not make a crowne of flowers to set upon his head:

* Res illi
temporalis
in-ufu est,
eterna in
defiderio.

a Patria est
ubicunque
benc.

b i s t p o t u i t
u s e l a u v.
Est quia
non potuit
dicere, dix-
it, erit.

head: so God allowes the sweet-
nesse of outward blessings to his
servants for a refreshing, alwayes
provided, they set them not in
the highest place, in the highest
price. In a word, * *Temporall bles-
sings are for his use, but eternall, for
his desire and affection, as Gregory
speakes.*

Anaxagoras being asked whether
he cared not for his countrey, with
the ruine whereof he seemed to be
little moved; yes, said he, there is
none of you that cares more than
I doe for my countrey, pointing
with his finger up to heaven, as
though heaven were his countrey:
and so it is a Christians indeed:
for if the proposition of the Phi-
losopher be true, a that is our
country where wee have the best
fare, and entertainment, then his
conclusion is infallible, therefore
heaven is my countrey, without
which I cannot live well, for
b there is a plenty of all good things.
Let then the Philosopher comfort
him-

himselfe that he was not banished
(though out of his countrey) and
that he was not confined to any
place, like a Snaile to her shell,
because he was a *free Denizen*,
and a Citizen of the world; the
Christian is not ashamed to con-
fesse the whole worlds libertie to
be but a banishment to him, who
is but a Pilgrim in a strange Land
here, because he is a *free Denizen*,
and *Citizen of Heaven*.

Nay more, he staves in the
world, as in some more free and
noble Prison, where you must par-
don him, if he cannot be in love
with his fetters, though perhaps
of gold: Hee is in the body as a
child in the wombe, in a *walking*
Sepulcher, his delivery from thence
shall be his Nativity, from whence
he meanes to begin the account
of the tearme of his Life: To live
with God is the onely life, to
raigne with Christ, the onely li-
bertie according to that of *Sime-*
on, *Now lettest thy servant depart,*

ελευθερω-
σαι με.

δ' οὐκ ἐν-
δολεῖται.

εἰς τὴν
ἐκκλῆσιαν.

ἐν οὖν κυ-
ρίῳ τοῦ
θεοῦ σου.

ὁ ὁ ὁ
 ὁ ὁ ὁ
 ὁ ὁ ὁ

So that the body is as the *Bride-
 well and Prison* of our life, as *Basil*
 interprets it, this is that hee
 sighes and breaths after, *Woe is*
me that I am constrained to dwell in
Meshech: I desire to be dissolved and
 be with *Christ*; Come *Lord Jesus*,
 come quickly: How long *Lord*, for
 ever! *Christ* was borne in an *Inne*
 to teach him to make the world
 but a *thorowfare*, where if hee
 take his rest, yet he must not set
 up his rest.

Secondly, *Conatu*, in *Endeavour*,
 without which affection is like
Rabel, beautifull but barren, nei-
 ther doth a woman without a man,
 neither doth the *Affection* of hope,
 produce any thing servicable
 without *Endeavour*.

Pythagoras was wont to say that
 he had another errand to the *O-
 lympick games*, then the most that
 frequented them: some came for
 pleasure, and to put it in a knot of
 good fellowes, which were like
 to meet there; some for gaine, and

to

ὁ ὁ ὁ
 ὁ ὁ ὁ
 ὁ ὁ ὁ
 ὁ ὁ ὁ
 ὁ ὁ ὁ
 ὁ ὁ ὁ

to vent their commodities at a good rate in such a faire of people; some for Glory, and hope to be crowned conquerours, and win the Garland for valour, and activitie in those sports and exercises; but he professed that hee came onely as a looker on: *pleasure*, and *gaine* and *glory* are the Trinitie which the world adores, and the behaviour of the most is such, as though they came into the world upon no other errand, but to scramble for some of these.

They smile perhaps when they see children so fond, and busie and eager about their toyes, making Houses, and Pies of dirt, kissing their babies of clouts, blowing bubbles into the ayre out of a shell, and running after them; and when they reade that *Domitian* the Emperour persecuted the poore Christians abroad in his Empire, and persecuted the poore flies at home in his Palace, they would take respite perhaps to decide

cide the controversie, whether that
act had more crueltie, or this idle-
nesse more folly: but let them
looke to it, whether they be not
carius ineptis, haunted with a more
tragicall and costly folly, who be-
ing placed by God in this *August*
Palace of the world, where the
Heaven is the sieling, the Earth
the floore, can finde no better em-
ployment.

The carriage of a Christian I
am sure hath passed this sentence
upon them already, which is such,
as though he repined that he was
forced to be so much as a looker
on at these Apish Anticks: which
in a scornfull silence he checkes
with the severitie of his frowne,
and confutes with the majestie
of his countenance, in which you
may reade his minde written in
Hieroglyphicall letters, that he
thinks with *Anaxagoras*, that
he was borne to contemplate hea-
ven, & observe which way he may
get thither: and therefore he fol-
lowes

lowes the suite for these earthly things something coldly, & negligently as one that cares not much which end goes forward, or rather generously and nobly, *tanquam Candidatus Cesaris*, as a Favorite of *Cesare* (as they were wont to say at *Rome*) and if he speed, enjoys his conquests moderately, using them, as the dogs drink at *Nilus*; or as *Gidions Souldiers*, lap and away, lest if hee should let loose the reines, he might be guiltie in the use of his lawfull libertie, as a man (they say) may commit adultery with his owne wife; in a word, useth them as though he used them not, *tanquam eternitatis Candidatur*, as *Tertullian* speakes, as one that is a favorite of eternitie.

But for heavenly things (good Lord) what *alacritie* shewes he! what *diligence*! what *resolution*?

They report of *Alahomet* an ordinary Turke that this was the first step of his advancement to the

the Empire, his Master *Solym* the great, let fall a letter out of a window, which while the rest to approve their diligence to their Lord ran about for Ladders, he without any more deliberation, or circuit leapt out of the window and returned presently: This is the nature of *Love* and *Zeale* to overlook all danger, to forget themselves to please God, and these are they that came to preferment, to be favorites in the Court of Heaven, when they that are so wise to looke before they leape, may look long enough before they rise, and a foole he is that lookes for any other ladder to climbe to Honour besides his Masters favour.

What diligent? The Ancients were wont to paint fortune taking Cities in a net, for one *Timotheus* an *Armenian* Captaine whom they drew sleeping by: but our *Timothy* knowes the new *Ierusalem*, the Citie above cannot be taken otherwise, and therefore
plants

plants a streight siege about it with an army of vertues, plies the battery with the ordinance of prayer, casts up mounts against it, giving all diligence that he may adde to faith vertue, and to vertue knowledge, and to knowledge temperance, and to temperance patience, and to patience godlineffe, and to godlineffe brotherly kindnesse, and to brotherly kindnesse, mountaine upon mountaine as the Gyants did, that at last he may scale heaven.

What resolution? the famous Artificer *Phidias* advised the *Athenians*, to make the statue of *Minerva* the Tutelary goddesse of the Citie, of Marble rather then Ivory, alleading two reasons.

First, because Marble was more durable and this passed with allowance.

Secondly, because Ivory was more chargeable : at the mention whereof, with infinite indignation they commanded him silence : base wretches, that study to beate downe

downe the price of heaven, and will not deale, except they may have it under foot: the ancients were wont to call an *Holocaust* prodigam hostiam, the prodigall Sacrifice: but a Christian thinkes it the best thrift, and most saving bargaine, when he can offer himselfe wholly to God a living Saerifice, pleasing and acceptable in his sight: and therefore resolves with David, *I will not serve the Lord of that which cost me nothing*, and follows our Saviour whose counsell it is, *Let not thy right hand know what thy left hand doth*, doe not anxiously compute the charge of a good worke, as men doe some Summe upon the fingers end, consult not with flesh and blood, for what can be so hard, that hee is affraid to undergoe? or what so sweete, that he is not resolved to forgoe, that he may gaine heaven? *The way is a straight and narrow*, yet he will strive to enter, for the way to heaven is not easie, he is like

αὐτὸν μὲν
ἀλλ' ἐξ ὁυ-
ρανῶν, τὸν
μὲν ἀλλ' ἐκ
ουρανῶν
ἀναπνεύ-
σα. Sic
Clemens
Alexandri-
nus.

to meete scoffes, and scarres, and a thousand Scarcrowes (for many thwarting inconvenience, and discouragements lie crosse in the way to heaven) but hee accounts these the glory of his triumph, τὸν καλὸν ἀγῶνα ἡγήσασθαι. *I have fought the good fight, saith the Apostle Paul as a word in a boasting; it is a goodly thing to goe to heaven any way, lame, maimed, or blind, even the right foote, the right hand, the right eye, if it offend him, cut it off, plucke it out, καλὸν ἐστὶ, it is a goodly thing. * Burne my foote if you will, that it may dance everlastingly with the blessed Angels in heaven, stil'd the Martyr in Basēl nobly. He is a wise Merchant, that can purchase heaven at any price.*

To conclude, hee knowes this life is but a way to life, as the *Spartan* mother comforted her sonne, who in a battell where hee fought valiantly, had received a wound

Non est ad
astra, mol-
lis ē terris
via.

Πᾶσι δὲ
σοῦτα, κα-
ταῖτα πᾶ-
σαντα τὰ
δοχίμα ἵ-
κλινε

* Καυθήτω ὁ
πῆξ ἵνα διη-
νεκάς μὲθ'
Ἀγγέλων
χαίρει.

wound, of which he was like to
 limpe ever after, that his hal-
 ting would but make him remem-
 ber vertue every step : so the worst
 that can happen to him, doth but
 make him remember vertue every
 steppe, that every steppe may
 set him so much nearer to
 heaven : hee thinkes hee is
 placed in this world as in a royall
 Theatre : the *Earth*, the Stage, the
Heavens the Scaffolds round a-
 bout : the spectators, *God*, *men*,
 and *Angells*, himselfe an Actor, his
 part, *Piety*; his reward, *Eternity*; his
 conscience alwayes prompting
 him behinde the Curtaine; it skills
 not what the spectators thinke, or
 say, looke to the Iudge, ^a *be ambi-*
tious to please God who beholds thee :
 and therefore resolves ^b though the
 world hisses me, yet I heare, I care
 not, so I may heare a *plaudite* from
 him, *Well done good servant, enter in-*
to thy masters joy : O blessed *plau-*
dite, he stirres his hands to clappe
 them, and droppes a crowne of
 life

a Μίσηταις
 Διδόνει
 ἡοδὸν σου
 ἐν τῷ

Δεῦ, saith
 a Father.

b Populus
 me sibilat,
 at mihi
 plaudo.

life from betweene them upon my head.

Thirdly, *Altu, In alt;* for hee cannot be out of heaven, whose conversation makes that place heaven, wheresoever he is, and that by a double Analogie, and conformity with heaven, of sanctity and felicitie, of happinesse and holinesse.

First, *Conformitas sanctitatis*, a conformity of sanctitie, which appears in every part of his life, as the light of the candle breakes out at every side of the Lanthorne, and as the leaven in the Gospell, which the woman put into three pecks of meale, insinuates it selfe into his thoughts, words, and deedes, all which it makes to rise and swell toward heaven : for what shall wee say of his *Heavenly Meditations*, in which methinkes hee resembles a Bird of Paradise, so called, which is reported by the Naturalists to flie continually without any rest, and was never

C

obser-

observed so much as to touch upon the earth: no more doth this blessed Bird of Paradise, but is alway upon the wing in divine meditations, unlesse perhaps you may thinke he comes nearer the Phoenix, which is said to beget her heire of her owne ashes, to which she is resolved in her bed of spice, her nest being nothing else but a pile of the most precious spices of *Arabia*, curiously collected by her afore for that purpose, and kindled by the heate of the Sunne-beames: as a Christian kindles by frequent meditation the sweete notes that hee hath collected in reading or heaving, which like the Angel in the sacrifice of *Adamoach*, carries him up to heaven in a flame of heavenly affection, and leaves her selfe an heire behinde of her owne ashes, a never failing succession of the like heavenly meditations.

I know this practise is not vulgar, or easie; for the Monke said truly, that to be

* Ο' ἱερὸς
 ἁγίου πνεύματος,
 ἡμεῖς, ὁ
 ἱσθ, δὲ
 ἡμῶν.

outwardſhem, was eaſie, but to be a Monke in inward reality, was hard; it is no hard matter in compariſon to make the outward man, the viſible man a Monke, immure him in a Cloyſter, and retire him from worldly diſtractions: nor is it any eaſie matter to circumscribe the infinite libertie of the inward man.

But a Chriſtian labours to be the ſame *without*, that he is *within*, like the beautie of a Diamond, nor ſkinne deepe onely, like the ordinary beauty; for if you could have a window in his breſt, you ſhould ſee nothing within but heavenly thoughts: hee breathes not oftner than hee thinks on God, according to the Father: he climbs often into *Mount Nebo*, the mount of Medication, for a proſpect of the land of Promiſe, from whence his bleſſed eyes of Faith and Hope, like *Calib*, and *Joſhua*, the faithfull Spies, animate him to a noble reſolution by their

a Tanquam
explorator,
non ut
Transfuga.

b Διὰ τῶν
πτερυγίων,
διὰ τῶν λε-
γισμῶν τοῦ
ἀγροῦ.

happie tidings, *The land is good, let us goe up and fight for it*; and if he chance to step aside sometime among worldly affaires, you must understand he is there, not as a *turne-coate Traytour*, but as a *wise Intelligencer*, as a *Spie*: was the *Spies* that went to *Iericho* to avoid being snared by any ambush, he returnes by the *Hill-countrie*, that is, as I interpret it, improves even humane occurrences to some divine expedience, and reduceth temporall occasions, to spirituall use: Wherefore saith *Chrysostome* very sweetly, *The literall fowles of the heaven have wings, and these mysticall fowles of the heaven have wisdom to flie aloft, that the snares and lime-twigges of the world may not entangle them*; & surely in vaine is the net spread before the eye of all that *bathe wings*, as *Salomon* speaks.

Such in the second place is their *Conversation*, for as our Saviour after his *Resurrection* con-
verling

versing with his Disciples, spake of such things, as concerned the Kingdome of God: and Moses descended from the Mount, where he had conference with God, brought the Tables of the Law to the people: so the Law of Grace is in his lippes, and out of the Abundance of the heart the mouth speaketh. As the posts of the doore of the house without were sprinkled with the blood of the Lambe which was eaten within; so the heart that is washed with the blood of Christ, cannot be ashamed to have their lippes painted with the same. It is Nazianzens comparison; for this is the beauty of the Spouse in her Lords eye, who like some elegant Lover, makes this a great part of her commendation; *Thy lippes are like a shreed of scarlet*: this is the safetie of the Spouse, as the blood sprinkled upon the Posts, was the Israelites, as the scarlet shreed in the window was Rahab; for with the heart man believeth un-

to righteousness, and with the mouth
man confesseth to salvation.

The Latines call the rooſe of
the mouth, *Caelum*, Heaven, and
the lower part, *Solum palati*, the
ground of the palate: The most
mens speech is altogether of earth,
as though they had no heaven in
their mouth, they dash all their
words against the earth, like the
fish in the Gospel, either dumbe, or
nothing but gold in their mouth:
It is cleane contrary with *S. Pauls*
Christian, who not content to be
a silent, and dumbe spectatour of
heaven, like the fish so called
ὀρεγρόχρονος. and so to suffer the
conceptions of his minde to die
there, like abortive birthes smo-
thered in the wombe, but labours
to bring them to the light, and
deliver them to others, that they
may also partake of his sweet-
nesse, and so dividing himselfe be-
tweene solitarinesse, and compa-
ny, meditation and communica-
tion, thoughts, and speech, that

one

one may make the other profitable, the one being begunne, and inducted into the soule by the Spirit, and the other having instructed others in the way of godlinesse, as the Father hath it.

α τῆς μὴ
τοῦ πνεύ-
ματος
μαρτυρίας,
τῆς δὲ τῆς
ἀλλοτρίης
μαρτυρίας.

3.

See in the last place, his operation, for what is his whole life, but an Angels worke, a continuall attendance upon God. The Church is, as the Father stiles it, an^b heaven upon earth, the presence Chamber of the great King: how often doth hee waite there? with what devotion? like David, according to Saint *Austins* Glosse, I will goe into the house of the Lord, as a stone in his building, saith the Father: like Christ himselfe, his parents sought him in vaine, in cognatione carnis, among his kindred, but found him employed in domo Patris, in his Fathers house.

ὁ οὐρανός
ἐστὶν οἶκος.

c Tanquam
lapis, cre-
do in ædifi-
cium di-
æum est.

The Sabbath is the Lords day, our rest, and employment, then a short abridgement of the long

story of eternitie is seasonable,
 how truely doth Hee call *this*
Day his delight : how cheerefully
 doth he welcome it? Hee com-
 meth forth of his chamber like a
 Bridegroom, and rejoyceth as a
 Gyant to runne his race : like
 the Jew, that was wont to put
 on his best apparell, to expect the
 approach of this day, and hasten it
 forward, wooing with these words,
Veni sponsa mea, Come my Spouse;
 like the Spouse in the *Canticles*,
 rather, *untill the day breake, and the*
shadowes flee away, I will get me to
the mountaines of Myrrhe, and to the
hill of Frankincense : he hath
 espoused his soule to the beauty
 of holinesse in these blessed ordi-
 nances ; and therefore his eyes will
 prevent the morning watch, that
 hee may adorne, and prepare
 himselfe betimes, and meete these
 solemnities with the sweete per-
 fume, and incence of meditation
 and prayer.

Prayer, and the rest of the works

of

of Piety are the Ladder to Heaven; how often may you see him like the *Angels* in *Jacobs* vision, ascending and descending by this? It is a received maxime in Philosophy, that *Oratio* is *Quantitas discreta*, but it is a certaine truth in Divinitie, that *Oratio debet esse Quantitas continua*, according to that of the Apostle, *Pray continually*: Too much discretion in the world hath brought too little devotion, and unjustly censured the heate of devotion, for want of discretion: But 'tis not either the virulence of the tongue, or violence that can make a Christian intermit this course. The Angel that strove with *Jacob* said, *Let me goe, for the morning approacheth*, forsooth afraid, as the *Rabbins* would have it, that if he were detained any longer, he should incur: e some censure of irregularity, or be injoynd some pennance for tardinesse at his Mattins: But a Christian faith indeede to his deare finnes, *Let*

1 Thes. 5.
7.

we goe, sollicitous to prevent all intanglements, to shake off all impediments, which might hazard the least interruption of his sweet intercourse with God in prayer.

And (to make no more particular instances) the heavenly Hierarchies of Angels, are they not *all ministering Spirits*, sent forth to minister for them that shall be heirs of salvation? or is not this the very trade and occupation of a Christian? the magnificence of *Prolo-maeus Philadelphus*, I suppose gave originall to the phrase, in which all noble and magnificent workes are called *opera Philadelphis*: I dare say a Christian esteemes that his most honorable imployment, when he may provoke the glory of God, in the good of his brethren, especially in the matter of heaven and salvation, these are his *opera Philadelphis*, workes of Charity: For he holds the common truth in Philosophy, ^a *the most proper worke of a living creature is to beget one in his*

a Propriissimum opus
viventis, est
generare
sibi simile.

his owne likenesse, to be a certaine truth in Divinitie, the most specificall, and characteristickall act of a living Christian is (at least to endeavour) to beget another in his owne likenesse: to draw many to God, and therefore that which *Plato* said divinely, was the end of marriage, that when our race shall be ended, and we must *adare Lampada*, give up our borrowed light, wee may have those that may rise up in our place, that may stand up in stead, to serve God, that the fire of his Altar may never goe out: this may be truly said, the end of all his commerce, and converse with others.

Neither is he thus in these great things of the Law only, but as carefull in the lesse: men will not lightly lose the least ends of Gold: the least Commandement observed, brings a great reward, and the least sinne cannot bee committed without great danger: even the secret lusts, and motions of the heart which

b Vt Deo
post nos
Cultores
relinqua-
mus.

c Neq; enim
auti tan-
tum mas-
collunt. sed
& bracedo-
las. non

which cannot bee discerned for sinne (otherwise when mores, and atomes) in the tenth Commandment, as it were in the Sun-beames: the point of the speere pierced our Saviours side, so did the prickles of the thornes wound his sacred head: and therefore though counterfeit Christians make no bones of lesser sinnes, make no conscience of lesser duties, like *Pharaohs Magicians*, whose art could not reach to make such things as were lesse then a Barly-Corne, and therefore failing in the production of *Lice* were forced to acknowledge the finger of God, as the *Rabbins* give the reason; yet a currant Christian is the same in great and lesse matters, in both like himselfe, if not like God himselfe, of whom *Austin* elegantly, *he is so great an Artisan in great matters, as that hee is not lesser in the smallest.*

He did all with the same care, and by the same rule: the Iewes have a

Law

et Ita magnus Artifex in magnis, ut minor non sit in minimis.

Law, which enjoynes them to take up any paper which they see lying on the ground, and the reason is, lest happily the *Name of God* be written in the paper, and ignorantly troden under foote: the Christian is free from such superstitious curiositie, yet full of religious care, observes every tittle in Gods Word, least unawares hee might dishonour the name of God, and trample upon any of the least of his Commandments: and therefore he hath respect to this in all his wayes; this is the *Card and Compasse*, without this, (as there be few men that can draw a streight line, or a circle, without a Rule or compasse) none can leade their life aright, or make streight steps to heaven: with this they may, for as while one line of the Compasse is firmly fastned upon the Card, the other goes steadily the true circuit: So while the mind of man is fixed upon the Word by contemplation,

on and observes it, he may keepe his life, and actions within compasse, and run safely the way of Gods Commandements.

A man may huddle up a mud-wall, a banke of earth in haste of that which comes next to hand, saith the moralist, but 'twere madnessse to attempt to build a Palace, a Temple without choice stones, without line and leuell: Now a Christian by a holy life labours to build himselfe up a Palace for the great King, a Temple for the living God, and therefore thinkes hee can never be choice enough of the stufte, or workmanship, whereas any rubbish, trash, or any slovenly slubbering over is good enough for another use.

Socrates was said to have cald Philosophy downe from heaven to earth, so doth he draw the practise of Divinitie even to his earthly and domestlicall, and daily affaires, and by this heavenly
coursē,

course rather then he should not
bee in heaven, makes his house
wherein he walkes before God in
the uprightnesse of his heart, and
finceritie, be it never so meane a
Cottage ^{as a very heaven,} as Chryso-
stome speaks.

To conclude this: That which
the Ruffians in Seneca scoffe at
in the sober young man, is true of
him in a sense more divine. ^{Hee} so
workes, so recreates him selfe, so ^{sees}
so drinks, so speaks, so lives as one
that is to give a just account to his
heavenly Father, wherein hee
would not faile or bee taken trip-
ping for all the world: and in a
word, he passeth his life in this
world, as in a royall Temple,
which God hath built for his
owne service, ^{The world is a sacred}
Temple to those that study perfe-
ction, the moralist acknowledg-
eth, appointing man his Priest,
every day of whose life is marked
in the Calender of truth, for an
holy day, upon which all other
worke

εὐχάρισ-
τεῖν.

d Ita la-
borat, ita
ludit, ita
carnat, ita
vocat, ita
loquitur, ita
vivit, ut
qui eph-
emerides pa-
tri est ap-
probaturus.

εἰς τὸν ἱε-
ρόν τετον ὁ
κόσμος
ἁγίος.

worke is unlawfull : this onely we must labour, that we may serve our course, and keepe our ignavia, or turnes so faithfully in the Temple of vertue here, that through it we may assuredly passe and be preferred to the Temple of honour, which God hath prepared for us in heaven, to which (God hath framed it so) there is no accessse but by the former, as it was also signified at Rome in the two Temples, which were so contrived, and so called.

2. Secondly, *conformitas felicitatis*. A Christian is an heaven by a conformitie of happinesse, which is so great, that the Father calls it, *sanctum* heaven, before we come to heaven, not without reason. There be two things indeede, that make a broad difference, *sinne* and *misery*, which we are subject to here, but shall be from hereafter, and yet these two deprive us rather of the degree, than of the truth of the perfection, rather than of the possession

of

of happinesse. The present tense in Grammer is accompanied with the imperfect: the future with the *plusquam perfectum*, and such is the condition of our present, and future happinesse; our future is more then perfect, our present is imperfect indeed, but yet true happinesse.

Misery may eclipse it here perhaps, but cannot *extinguish* it: they may kill me said a Philosopher to the Tyrants, but they cannot hurt me: they may take away my head, but they cannot take away my crowne, saith the Christian: and divinely *Tertullian*, ^a *the thigh feels not the paine in the sinew*, when the soule is in beaven: the heire of heavenly joyes may passe through the vaile of teares, and goe mourning all the day, going weeping all the way, scattering his precious seede with his teares, but you know the saying, ^b *an Héires teares are laughter under his mourning cloathes.*

a Nihil sentit crus in nervo, quādo animus est in cælo.

b Hæredis ætus, sub persona, risus est.

Si me

Οὐκ ἔστιν ὁ
 Χριστὸς ἐν τῷ
 οὐρανῷ.

Sinne is infinitely the worse of the two; and yet sinne doth not separate us from Christ, it drives us closer to him rather, and he cannot bee farre from heaven that is so neare Christ, * *For where Christ is, there is heaven*; saith the Father. Sinne doth not separate us from God, who reconciled in Christ, beholds us, not as a Judge, guiltie malefactours, but as a father, weake children, and he is not farre from heaven that is so neare God; for where the King is, there is the Court, is our common saying; sinne doth not separate us from the communion of the holy Spirit, who dwells in us, and makes us living Temples of God: and what difference I pray betweene the Temple of God and Heaven?

To end this in a word: a Christian is in this world like *Adam in Paradise*, which as some imagine was situate above the clouds, and therefore not defaced in the universal

verfall Deluge of waters : in the Paradise I say of a *good conscience*, the Garden of God, which is situate above the clouds of all misery, where the *Tree of Life*, is continually watered with the Torrent of pleasure, which never leaves running, till it ends his course in his Ocean of Eternitie.

Such is the Conversation of a Christian in Heaven, but is Ours such? That was the second Point we propounded.

I am afraid that some may say after this character of a Christian, as *Linacer*, when he had heard our Saviours Sermon upon the Mount, *Either this is not Gospel, or we are not Christians*, our Saviour asked *who touche him* then when the multitude pressed about him: many throng about Christ in profession, and a forme of

a Profecto
aut hoc non
est Evange-
lium, aut
nos non su-
mus Chri-
stiani.

^a Ad judi-
cium, non
ad remedi-
um.

of godlinesse, but few touch him to draw any vertue from him, and power of godlinesse : many beare the name of Christians ^b to their judgement, and condemnation, not to their salvation and remedy, as the Father speakes, to whom we may say, as *Alexander* did to a souldier, who was called *Alexander* by his name, but played the coward egregiously, either fight better, either live better, or else presume not to usurpe the glorious name : many flie to that of the *Jewes*, *The Temple of the Lord*, the Temple of the Lord, and thinke to take Sanctuary, and save themselves there from all danger ; as the *Jewes* fable, that *Og the King of Bashan* escaped in the flood by riding astride upon the Arke without ; though they never enter, as if they thought with *Martin*, that they could not possibly be condemned within sight of the Capitoll, the Temple.

For

For to point at these in a word,
are there not many *Prophane* per-
sons, whose conversation is in *Hell*?
like the *Demoniacke* in the *Gospell*,
whose abode was in the graves: and
how farre are they from hell,
thinke you, who will goe rather
to an Alehouse, Whorehouse,
Playhouse, then to the House of
God? *Vbi fuisti?* Where hast
thou beene? *apud Inferos*, in *Hell*,
saith *Erasmus* merrily, comparing
Tipling Cellars to Hell. Her fiere
goe downe to death, her steppes take
hold of Hell, saith *Salomon* of the
Harlot: b to leave a Sermon to goe
to a Play, is to forsake the Church
of God; to betake ones selfe to
the Synagogue of Satan, to fall
from Heaven, to Hell.

And what are they, who doe
nothing else all their life, but
warre against heaven; more pro-
perly than the barbarous *Scythi-
ans*, who thought they did it vali-
antly, when they shot their ar-
rowes against heaven, which fell

Est de Ec-
clesia Dei
in Ecclesi-
am diaboli
tendere, de
celo quod
aiunt in
caenum,
saith Tertul.

upon their owne pates, the true Antipodes of God, and all goodnesse? that by a new found Art of memory, never remember the Name of God that made them, but in their oathes and blasphemies, and by a new found Art of forgetfulness, seeme to have forgotten their owne name, (as they say *Messals* did) that they are called Christians: that rather than faile of sinning, with mutuall emulation, like unhappie boyes, strive who shall goe furthest in the dirt: * they thinke it a foule shame, to be ashamed of sinne, and their ambition is, who shall be most famous for infamy.

* *Nolunt solita peccare, saith Seneca. Et poter non esse impudentes, saith Austin.*

The Jewes observe that the same word diversly pronounced, *Bethsheba*, with *Shibboleth*, signifies the well of Oath, and *Bethsaba* with *Sibboleth*, the well of plentie. I am sure, for Oathes the Land mournes, of which there is such store, as if men by an easie mistake of the point, used to draw and drop

drop oathes (as it were) out of the well of plentie.

But I shall shew you greater abominations then these, it is the Apostles exhortation, *διὰ τὴν εἰρήνην καὶ ἁγιωσύνην, ἡμεῖς ἀκολουθεῖν τῇ εἰρήνῃ καὶ τῇ ἁγιωσύνῃ, ἥνεκα ἡμεῖς ἴδωμεν τὸν Θεόν*, follow peace and holiness, without which no man shall see God: the word indeede is ambiguous, and signifies sometime to follow, and sometime to persecute: the Apostle delivers this with the right hand, and would have us follow, and pursue holiness, as it were withdrawing our selves from earth, and retiring to heaven, and that apace, for feare we overtake them not; but many take this with the left hand, and running upon a wrong sent, follow neither peace nor holiness; but breake the peace by proclayming open warre and persecuting holiness, without which no man shall see God, the tongue is set on fire on hell, and they set their mouths against heaven and blaspheme the Saints.

Good

Good Lord, that ever the reformed Church should verifie that which the Poet wrote once of Rome!

Omnia cum licet, non liceat esse pium.

When it is lawfull to bee all things, but to be piously disposed, and these times to be the prophesie of the morall Philosopher, when * Honour is attributed to vice!

* Quando
vitio honos
habebitur

Gideon received those for his Souldiers, that bowed not the knee to drink, but leapt like a Dog, and *Iephtha* made that the tryall of life, or death, if they could pronounce *Sibboleth*: and is not now swearing a sufficient passport for entertainment in the world, and drunkenness, as good as letters of Commendation for preferment? he that is so precise hee cannot kneele to *Bacchus*, and carouse it so, hee that lispes at an oath *Sibboleth*, and cannot thunder them out thicke and threefold with a full mouth *Sibboleth*, dismisse him for a coward, he is an *Ephraimite*, and as he

he was wont to doe, nore him in your Calendar, for a *Priscillianist*, a Puritan, but they that can do both, and with a grace, he is a brave lad, a true trojan, a *Gileadite*: For those two (for the most part) are companions in evill, *Simeon* and *Levi*, as though wine sprung out of the earth from the blood of the Gyants that fought against the Gods (as they in *Plutarch* imagined) so it armes the *Tongue* against *God* & all his *Saints*, whose persons because they are out of reach, they rend and teare their names.

Poore blind men, that offer violence to the *Saints*, as *Sampson* laid hand upon the *Pillars*, to plucke the house upon their owne heads: For this I feare will be the end of this sport, and I would to God onely the *Princes of the Philistims* (as indeede they doe) late and laught at this: the Poets say, *Iupiter* never throwes his thunderbolt, but when the *Furies* wrest it out of

D

his

his hand, I feare these Furies
will draw Gods judgements upon
us.

αὐτοὶ οὐκ
ἐλπίσαντες, κα-
ταπορεύονται εἰς
αἴματιν ἡμέ-
ται.

I know not what ^a vaine hopes,
like false guides, which set a man
out of the way, beare us in hand,
that we may goe by sinne and hell
to holinesse, and shut our eyes a-
gainst the light of the Gospell, and
yet at last come to heaven: the
way indeede to hell is easie, for as
Bia scoffed, the dead goe thither
blindfold, with their eyes closed:
but let no man thinke, any life
will bring a man to heaven, as
though Christ sent blood out of his
side to redeeme us, and not water
also to purge his redeemed, and
wash them from their sinnes? As
though those, whom the divell
drives headlong to hell, as once
hee did the Gadarens hogs into the
deepe, had any reason to conceive,
they were mounting to the pina-
cle of the Temple, to some high
place in heaven, who, if there
were as many heavens as there be
dayes

dayes in the yeare, as the *Basilidians* foolishly dreamed, are not like to come to the lowest point of the lowest, without more then ordinary repentance?

Secondly, *wordlings*, whose conversation is in earth; who degenerate so far from all noble thoughts that they had rather be *Terra filii*, *sonnes of the earth*, then *heires of heaven*: which deface the Image of the heavenly Father, stamped in the soule (not in their coines) with continuall rubbing against the earth. *Wormes and no men*, that doe not walke upright to heaven, but crawle upon the earth: the *seede of the Serpent*, inheriting his curse, to creepe upon their belly, and licke the dust, and like that better then the choice delicates, the *foode of Angels*: like the *Israelites* of whom *Tertullian*, whose ^b *pallats* relish Garlick or an Onion of the *Aegyptian* earth, better than the Angelicall viands of heaven: whom the earth hath wholly swal-

Quorum
palato, ca-
pe magis
apiunt,
quam cœ-
lum.

lowed up, as once it did *Corah*: who lulled asleepe with the flattering blandishment, and faire entertainment they meete with in the world, are nayled to the earth, as *Sisera* was by *Iael*; and will not so much as lift their eyes to heaven, unlesse it be as the moralist observes, that Hogs doe, who goe nodding downe, and rooting in the earth all their life, and never looke upward, till being ready to be kild, they are laid flat upon their backe, and forced: so these men are all their life scraping in the dunghill, and never thinke upon God or heaven, till wrastling with the pangs of death, they are even overcome, and laid flat upon their backe, then they that were prone to earthly cares like *Martha*, like the woman in the Gospel, that had a spirit of infirmity and was bowed downward, and carelesse, and supine to all heavenly things are forced to thinke of heaven: but perhaps can brook
them

them little better then *Cerberus* did the light at which he startled, and struggled so, when *Hercules* had brought him so farre, that he had well nigh twitcht him downe backe againe to hell, if the hand, and the chaine that held him, had not beene the stronger: or as the noble King *Richard*, the first of the name, who when the rest of the Princes, and Gallants travailing in the Holy Land, where they then warred, were come to the foote of an hill, from whence they might view *Jerusalem*, the holy Citie (then possessed by *Saracens* without hope of recovery for the present) and therefore put Spurs to their Horses, every one in a youthfull contention who should be the first, and have the maidenhead of that prospect. Hee puld downe his Beaver over his eyes, and would not gratifie them with the vaine pleasure of so sad a spectacle; for God forbid said he, that I should behold that Citie, though

54 *The Heavenly Conversation.*

I could, which though I would, I know not how to rescue: so is it but cold comfort to such to thinke of heaven, whose life gives so weake evidence for their Title to it, whose possibilities are so remote, upon I know not what reversion, after such, and such, and such a thing done, which they finde then too late, that they are not likely to have either space, or grace, or place to doe.

Foolish men that lay the greatest burthen upon the weakest horse, and leave *that one thing which is necessary* to their bed, when they are fit to doe nothing: God called to them to hasten in their life, *to day if yee will heare my voyce, harden not your hearts*, then they were loath to forsake their sweete sins, as *Lot* to goe out of *Sodom*, till the *Angel* pluckt him out: then they answer coldly, as *Austin* reports of himselfe, * *Give Lord, but not yet*; then they devise a thousand shifts to delay: let *Salomon*

* Da Do-
mine, sed
non modo.

mon

mon bid them remember thy
 Creator in the dayes of thy youth,
 they are ready to say (to thinke at
 least) as the Devills to our Savi-
 our, *Art thou come to torment us be-
 fore our time?* Whereas they are, a-
 fraid, if they should beginne too
 soone in Religion, they might
 be Saints; and happie before their
 time: but when *death* comes, they
 change their note, their pulse then
 beates quicke, and faint, a dange-
 rous symptome of Death, *O Lord
 make speede to beare us, O Lord
 make haste to helpe us.*

Then in haste the *Minister*, the
Sacrament, their prayers, then Lord
have mercy upon me; and so like
 Gallants that have lost their time
 in the Alehouse, to make amends,
 ride all upon the spurre furiously,
 (*right Febues march*) ready to o-
 verrunne the sober traveller: so
 these runne upon the speede at last,
 and thinke to be at heaven before
 those who have travelled soberly
 thitherward all their life: but

what if God should answer their
 ἔτι καὶ οὐκ ἔστιν ὥρα, *it is not yet time* in their
 life, with ἐν ἑνὶ καὶ οὐκ ἔστιν ὥρα, *at their*
 death : what if God should say to
 him, as the Crabbe in the Fable to
 the Serpent, when hee had given
 him his deaths wound for his
 crooked conditions, and then
 saw him stretch himselfe out
 streight, *At oportuit sic vixisse, It is*
too late now, you should have lived so?
 What if the sword of Gods Iustice
 seaze upon him that flies so to
 the Sanctuary of his Mercy, as
 Joab was slaine even at the *bornes*
of the Altar? May not a man receive
unworthily, not discerning the Lords
body, by the eye of faith (for ac-
cording to the Father, this is the
food of a Eagles, not of Dawes)
and so eat damnation to himselfe?
 for in this case, *it^b is not meate but*
a knife, or sword, saith Cyprian :
 The Emperour was poysoned in
 the Hostie : and at last a man may
 die notwithstanding the *Sacrament,*
 as the *Israelites* in the *Wilder-*
nesse,

α ἄριστος ὁ
 Κολοίτης.

Non ci-
 bus est, sed
 gladius.

ness, died with *Manna* in their months.

Basilides the Emperour of *Russia* refused a Coelestiall Globe of gold (wherein the cunning Artificer, as it were in emulation of God, had curiously framed a modell of heaven, nothing was wanting of the number of the spheres, or of the life of the motion) which was sent unto him as a rare present from the *German* Emperour; for, said he, I doe not meane to busie my selfe in the contemplation of heaven, and in the meane time, did lose the possession of the earth, as the *German* Emperours doe daily to these *Turkes*; it may be wisely: and a maid laught at her master *Thales*, the great Astronomer, who gazing on the Starres on a sudden fell into a ditch: I thinke iustly: and the *Jew* is little pittied, who let goe the helme of the ship, which he steered at the first approach of the Sabbath, and so suffered ship-

D 5 wracke

wracke, for ought I know, deservedly : For our Conversation must be in Heaven indeede ; but it is not a *Iacobs stasse*, but a *Iacobs ladder* will bring us thither ; we must behold the heaven, but wee may hold the helme also, and guide our course the better, as *Pilots* doe ; we may looke to our estate, and walke in the labours of our calling with diligence, and if wee doe this with conscience, every day is a *Sabbath*, as *Clements* speakes : what then is to be done as *Basil* in a like case ? Let not all thy delight be for earth, but minde also heaven : so here, we must not be all for the world, nothing for heaven : Suffer not the world to take up the best roomes in the heart, while *Christ* by that meanes, is stuffed into the stable : but as the *Ethiopian* lodges in all their meetings, reserve the highest seat empty for *God* : so doe you seeke the kingdom of Heaven in the first place. That house is happy, where worldly *Martha*

c Κυριακή
ἡμέρα.

d Μὴ πάλιν
ἠδδοῦν ἑδδὲ
τὴν ψυχὴν.

Felix domus, ubi de
Maria,
Martha
conqueritur.

complaines of heavenly-minded *Mary*,
saith the Father. Happy is that
soule, which is so tempered, that
though it run betweene both, yet
the byas is alway drawing toward
heaven, that abounds so much in
expressions of love that way, that
the world may have cause to be
jealous, and complaine of some
neglect: that feares not the feare
of the worldling, that if he should
follow holinesse too fast, he should
not be able to live by the trade,
like the *Athenians*, who in the
Consultation, whether they should
admit *Alexander* the Great into
their Calender, and Canonize him
for a God, which he sued for; at
first were very zealous against his
impious ambition, but were soone
cold upon the poli:icke suggestion
of a crafty companion, who put
them in minde of the power of
Alexander, and wished them to
consider, * lest while they stood
so much for Heaven, they were
likely to lose earth: so these had

ra: her

Ne dum
celum de-
scendimus,
perram a-
mittamus.

rather forgoe heavenly, than undergoe any hazard of the losse of earthly thinga; but the Christian, not so, but resolves, *Viderit utilitas*, let the world looke to that, let the world goe as it will, I will doe according to the command of my Saviour, and build upon his Promise; *Seeke the Kingdome of God, and all these things shall be cast upon you.*

Hypocrites, whose conversation is betwene heaven and earth: like *Erasmus*, as the Papists paint him: like the flying Angel in the *Revelation*; which * in the Parable of the *Sheepe*, seeke out their goates: under the cloake of Religion, Gods Livery which they weare, as though they served him, doe but serve their owne turne: like the Eagles which soares aloft, not for any love of heaven, her eye is all the while upon the prey, which by this meanes, she spies sooner, and seizes upon better: as *Thales* sometime contemplated the heaven for

* In parabola ovis, capras suos quærent.

no devotion I wilt, but to picke some gaine out of it, as hee did indeed: for re ading thus much in the volumn of heaven, that there was like to follow a scarcity of Olives, he got all that hee could into his hands, and so having the monopoly, sold them at his own price.

Who would not have admired, and honoured him as one sent from heaven, and * Gods neare familiar, or intimate friend, according to the phrase of *Tertullian*, who not content to sit in the Temple of God, unless hee were also pearcht upon the highest pinnacle of the Temple, were not the fetch long since transparent to the world, that he is mounted so high, onely for the love of the situation and goodly prospect, it hath of all the kingdomes of the world, and to bargain with the devill for them, the Vicar of Christ, thought he was not well advised to refuse so faire an offer at which his fingers itched: as

Gebazies

* Deo de
proximo
amicum.

Gabazies teeth watered after the *Talents* and the change of raiment: and I suppose he would not be troubled to weare the keyes of heaven at his girdle, but that hee hath found that they will open to him the Treasures of the earth: and wherefore doth hee shrowd himselfe under the shadow of *Peter*, but as they did, sometime to heale, and cure diseases, & so at least to bide, and obscure the deformitie of his swelling pride, and infinite ambition.

They say, when *Astras* (Iustice, and Piety suppose) betooke her selfe from the unworthy world to heaven, her veile fell from her, (or maske I know not well whether) the onely relique and monument, the earth can produce she once had her abode among men: and you may reme[m]ber when *Elias* was taken up, and rode thether in his Triumphant charriot, his *mar-*
ble dropt from him, and since that, how many have masked under the veile of Piety, and cozen'd

the

the world with the mantle of *Eli*, (as the *Devill* once *Saul* with *Samuels*) as though they came from heaven, or were left sole heires to him: whereas God knowes, they have not the least part of the *Spirit of Eli*, they are nothing akin unto him: they nevencame neare heaven, but ascend out of the earth, as the counterfeit *Samuel* that cozen'd *Saul*, the true devill under his mantle.

For what are their letters of credence? but faire shewes, good words, cheate ceremonies: *pellucida technæ*; shining and perspicuous juggling, who cannot see thorough these trickes? the *Jewes* observe, that the second temple came short of the glory of the first in this especially, in stead of *Urim* and *Thummim*, it had nothing but *Bach Col*, the daughter of a voyce: and who sees not the glozing of the tongue, how short it falls of the glory of truth of sinceritie? when one *Alexander* gave it out that

that he was *Herods sonne*, *Augustus* to discover the impostor, felt his hand, and by his hard rough skinne, easily found that there was no gentle blood ran in those veines; no noble spirit did beat in that pulse, he was some handy-crafts man, he was not his crafts-master: and who but blind *Isaac* would *blesse* him for the *first borne* of *God*, the heire of heaven, whose voice is indeed *smooth*, the voice of *elect Jacob*, but his hands are rough with sinne, the hands of *reprobate Esau*?

These *Joglers* cannot play their trickes so cleanly, but they are perceived: they dance in a net, the world sees their dissembling, and accounts them but like those *Images* which you see sometimes underpropping the beames of some great building, they sweat, they stoop, and bow under the burden they lay their hands upon their head as it were to ease themselves as though the whole weight of

of the roose lay upon them, like to fall (you may make children perhaps beleve so) if they should remoove never so little and not support it : so these men are so bu-
sie, so zealous, so hot, a man would thinke the Church, the truth, the Gospel, all religion could not stand without them : when indeed they doe no more then these Images : like *Atlas*, whom the Poets feigne (for his skill in Astronomy) to beare up the heaven upon his shoulders : so every one of these would make the world beleeve he were a Pillar, an *Atlas* of the Church : and so he is indeede an *Atlas*, but according to the Anagrammatisme of his name, *Talas*, a miserable prop and pillar of the Church of God.

Miserable man in truth, whose dissembling and doubling *God* sees, and will one day *unmake* to all the world : and canst thou thinke foolish hypocrite to be saved by thy booke at that triall : yes, get a faire
faire

faire Bible, bind it in a Velvet case, gild the leaves, make much of it, let all the world take notice of this in the meane time, live as thou list without booke; but know that booke is not subject to the Orators *Ἀγρογοῖ* to bee flattered or bribed with such a simple fee, not so much as to be silent: for though thou thinkest to stop the mouth for pleading against thee with such idle courtesies; and content that it should countenance thee before the people, as *Saul* would have *Samuel*, as if it were of this familiar acquaintance, whereas thou keepest it shut at home, and muzzled for feare it should worry thy darling sinnes; yet the *bookes shall be opened* one day, and thou shalt be judged by that booke and condemned. Or wilt thou hope to *take sanctuary at the Church*? yes no doubt, because thou hast beene diligent there to play the part of a Christian in seeming devotion, and mocke
 God

God to his face : because thou hast cheated the world in the Church with the shew of Pletie, that thou mightest the better cheat them in thy shop, thou art like to scape well enough : shall I tell you how? *Xerxes* destroyed the Temples of the *Grecians*, because by building them, they seemed to overthrow the infinitnesse of God, and circumscribe him within the roose of a Temple : and God will smite thee, thou whited wall, whose religion is circumscribed within the walls of the Church, and goes no farther.

All these according to the common similitude of the ferryman, looke one way, and goe another : they looke to heaven when they are going to hell : though their forces, and their footesteps seeme to stand toward heaven, yet the divell drawes them to hell, when *is wrought that wicked one*, as the Poets say *Cacus* used to draw the Oxen he stole, by the tailes backward

ward into his men, that so men being set at a *nonplus* in their search, by this sophistry his theft might remaine undiscovered.

3.

The third thing propounded, was to shew the severall motives which may provoke us to this heavenly conversation.

1.

First, *The excellency of heaven.*

Jacob for the love of Rachel, covenanted to serve an apprenticeship of seven yeares to Laban; and when bleare-eyed Leab was thrust upon him, he refused not her nor seven yeares more, that he might enjoy his beloved Rachel. God hath two daughters, eternall happinesse the fairer, but the younger: and sincere holinesse the elder indeed, but not so lovely; because she is something tender ey'd with the teares of repentance, & the exercises of mortification, which

which yet wee must not refuse, if we love the other: The beautie indeede of celestially happinesse like *Rachel* first wooes a man to the service of God: but this is the Law of the place, the younger sister cannot be bestowed in marriage before the elder, a man cannot enjoy beautifull *Rachel*, unlesse hee bee content to embrace bleare-eyd *Leah*, a man cannot enter the joyes of heaven, till hee have first passed through the valley of teares, neither is the condition hard: I suppose *Jacob* buried all his cares at last in the bo-some of his beautifull *Rachel*, and forgot all his labour in her sweete embraces, as if hee had tasted a cup of *Nepenthe*, or drunke the whole River of Oblivion.

And how much more shall a Christian in heaven? They shall be abundantly satisfied with the fattenesse of thy house, and thou shalt make them drinke of the river of thy plea-

a Inebri-
buntur in
ebrietate
domus tue.
b Quæsitum
verbum, &
exquisitum,
inebria-
buntur.

pleasures, or as the old translation hath it ^a they shall be drunken with the plentie of thy house, upon which Saint *Austin* thus descants, ^b it is a most requisite, and exquisite word, they shall be drunken with the fatnesse of thy house. I, with this cup the *Apostles* were drunken, and therefore being beaten with rods, they went away from the councell, rejoycing that they were counted worthy to suffer for the Name of Christ, with this cup were the *Hebrewes* drunken, and therefore suffered the spoyling of their goods with joy, expecting a City in the Heavens: with this cup were althe *Martyrs* drunk, who therefore (as we say a drunken man will take no hurt) ran to meet death, kissed the stake, sang in the midst of the flames, and felt no harme, being farre from feare or paine.

Enagrius in *Cedrenus* bequeathed three hundred pound to the poore in his will, but tooke a bond before hand of *Synesius* the Bishop

Bishop for the repayment of this in another life, (according to the promise of our Saviour) *with an hundred fold advantage*; and the very next night after his departure, appearing to him in his shape, delivered in the bond cancel'd, as fully discharged. Beloved, *one day in the presence of God*; one day will make amends abundantly, abundantly for an hundred yeares trouble: you will not aske my bond for this, I know you will take *Gods word*: but then, according to the Arabick proverbe, *shut your five windowes, that the house and all that are therein may shine*, consult not with your senses, with carnall reason, which like *Sarab* laughs at heavenly promises, looks onely to earthly possibilities: and as the Sunne whose rising discovers the Terrestrial Globe to our sight, but hides the starres, and the coelestiall: but beleeve these things, beleeve them firmly, and meditate on them frequently: and as *An-*
tens

c Obstrue
quinque
fenestras,
ut luceat
domus, et
qui sunt in
ea.

new overcome by *Hercules*, renewed his strength, by falling to the earth: so let us quicken our selves to an heavenly conversation, when wee finde the world hath dul'd us, by raising our mindes to the consideration of the excellencie of Heaven.

Vanity of the world. Quod hic facio? What do I here, said *Monica*, *Austins* mother, when she had heard an excellent discourse, of the incomparable joyes of Heaven? What doe wee here say I, poring and losing our time about earthly things, who are invited to heavenly? What doe wee, I will tell you, like the young man at *Athens*, who fell in love with the Image of a *Good Fortune*, an elegant statue that stood in the Senate house, and because hee could not obtaine her for his wife of the Senate to whom hee commended his sute, set a crowne, a garland of flowers upon the head of it, and put a rope about his

2 A 7a 8th
v^u 2nd c.

his owne necke, and so died : and they are not like to make much the better match, who dote upon the glory of the world, scarce a picture, a counterfeite, a shadow of true happinesse.

For what true content can all the world affoord a Christian? They say it is not the great Cage, that makes the Bird sing : I am sure, it is not the great fortune, the greate estate, that brings alway the inward joy, the cordiall contentment : therefore ^b *he who would seriously rejoyce, let him take comfort in that which will never perishe* : many times great estates, like the Camels bunch will not suffer men to enter the strait gate, no more than that creature can goe through an eye of a needle : and like long garments, a thousand to one, if they doe not trippe up the heeles, at the least, if they doe not hinder our speede in the race of godlinesse, whereas a meaner condition makes us seeke the way to

E

hea-

*b Qui vult
securus
gaudere,
illo gaude-
at, qui non
potest peri-
re.*

heaven, and secures us in it : for as we see at *London*, because they are straited for roome, they build more in height ; and as souldiers are defended in their Tents, by a trench dig'd round about, which is nothing else but an hollownesse, and want of earth, as *Parisians*, whose comparison this is : so for the most part, want of earthly things, puts us upon a necessity of seeking heavenly, and withall, is our best security against our spirituall enemies. Glasse keepes out the winde and raine, but lets in the light, and therefore is usefull in building ; and a moderate estate is not much unlike it in nature or use, and therefore is most desirable, which is neither so meane as to expose a man to the injuries, nor so great, as to exclude a man from the influence of heaven.

His left hand is under my head, and with his right hand, he shall embrace me, saith the Spouse of her welbelov'd

loved in the *Canticles* ; and this is the dealing of God with his Church for the most part, he bestowes the blessings of the left hand upon her in such a measure, as to support her from perishing with want, or extremity, he holds her up by the other hand to keepe her from drowning : his left hand is under my head : but so still, that she may be kept hungry, and longing for the blessings of the right hand, and account them the principall.

With his right hand, he shall embrace me : and while she is in this state, she is so farre from murmuring, that she sings this as a song of triumph : and will be contented, not troubles her selfe about many things, but in the words of *Salomon*, *Vanitie of vanities, all is but vanitie*, bids adieu to the vanitie of the world, and as the Father glosses upon these words, to raile upon them, and chide, and raile them away.

Ἀνθρώποι
μὲν τὸ ὄνο-
μα, ἀλλ' οὐκ
ἀνθρώποι
τὸ φρόνημα.

Dignity of man: They that looke towards the earth onely, are but equivocall men; *men in name, but not in minde,* to use the words of *Chrysostome*: for what is there even in our nature which doth not lift us up to God, to Heaven: the *frame* and *fabricke* of our bodies so *upright*, that it compels us to tread, to trample upon the earth, to looke up to heaven, and for this purpose, Anatomists observe, that beside foure muscles in the eyes, common to us with brute creatures, there is a peculiar one in mans to lift it upward; the head is therefore round, a fit seat for the minde, and withall, that it may be put in minde to thinke upon heaven whence it is, and whereof the figure is a resemblance: the heart is both a triangle, and a Pyramis, a Triangle, because the world cannot satisfie it, no more than a round can fill a Triangle, but there will be empty corners still, onely the blessed Trinity

Trinity can fill the capacitie of the heart, whose Pallace and Chamber of Presence it should be, according to the Initiall letters of the *Latine* word *COR*, which makes *Camera Omnipotentis Regis*; *The Chamber of the Omnipotent Ruler*, as some have seriously observed, and an inverted Pyramis, narrow below, almost sharpened to a point, that it might touch the earth no more than needs must; *Tota in puncto*, in *Ieroms* phrase, the whole stands in a narrow point, and broad above to receive the influence of Heaven.

The *Rabbins* also have observed; that there be just so many bones in a mans body, as there be letters in the Decalogue: and just so many joints and members, as there be dayes in the yeare, teaching us to offer up a double Holocaust of all our strength, and all our time wholly to God, in the obedience of his commandements:

And the whole man is *Inversa* planta, a tree turned upside downe, (as the Philosopher hath noted long agoe) whose rootes are towards heaven, from whence it derives all the sappe and juice of Grace, which makes the branches towards earth flourishing, and be fruitfull in good workes: *My well-doing extends not unto thee*, saith the Psalmist, but unto the Saints that doe excell in vertue: and therefore to conclude, this in a word (because I know these are but allusions, and ^a Theologicall comparisons are not Syllogisticall to enforce an argument to prove) is a worke most proper, and peculiar, to the heavenly Jerusalem. Plant even Christ himselfe, who is God-man blessed for ever in heaven, as *Clemens* speakes.

And though the fall of man hath defaced the Image of God in him, yet the very reliques of his Nature doe testifie, that hee was framed for him, for heaven: for as the

a Symboli-
ca, Theolo-
gia non
est argu-
mentati-
va.
ἡ εὐχὴ δὲ
αὐτοῦ ποιεῖ
ἡ εὐχὴ οὐ-
τὴν ἰδὲ οὐ-
μνηστικόν.

the statue of *Olympian Iupiter* was framed lying all along upon the ground, out of that vastnesse of proportion and stature, that any one might easily discern that if it were set upright, the rooſe of the Temple could not conteine it: ſo man, the Image of God, though his fall hath layd him groveling on the earth, yet even ſo we cannot but perceive, that if Grace ſhould pleaſe to raiſe him, there is a royall capacitie in him, for which all the world is too little.

For if nature hath not conſer'd ſo much dignitie upon man, that he cannot ſtoope to the earth without abaſing himſelfe: I am ſure Grace hath: *Chriſt hath redeemed him with his owne blood, and made us Kings and Priests to God;* and therefore 'tis not amiſſe before we be ſerviceable for the world to put *Alexander* question to his follower that perſwaded him to runne at the *Olympicke* games,

games, Doe Kings use to run at the Olympicks? and to follow the instruction of the Philosopher to a Prince, for a direction how hee should carry himselfe at a banquet, in saying no more but this, *Remember thou art a Kings sonne.*

Fourthly, *brevitie of life*: wee reade in *Salomons Ephemerides*, *there is a time to be borne, & a time to dye*; the time to live is so short as some observe, that hee skips it over, and vouchsafeth not once to name it: The Philosopher affirms, that man is therefore the wisest of all creatures, because hee alone can number, and they note this as an essentiall difference betweene them, that *Bruta non numerant*; brute creatures cannot number; I am sure this is most true of that divine Arithmetick which the *Psalmist* prayes for, *Lord teach us so to number our dayes, that we may apply our hearts unto wisdom*, then wee may not spend our precious time upon trifles: the *Italian* proverbe

verbe is, he that will lodge well at night, must set out early and take up his Inne betimes: Beloved we cannot beginne too soone to set onward upon our journey toward the new *Ierusalem*: the *Iawes* tell of *Ben Syra* yet a child, that he begged of his master to instruct him in the Law of God, who deser'd it, and put him off, saying, he was too young yet to be entered into divine mysteries: then hee replyed, but master, said he, I have bene in the Churchyard, and perceive by the graves which I have laine downe by and measured, and finde shorter then my selfe that many have dyed younger than I am, and what shall I doe then? and if I should die before I have learned the Law of God, what would become of me then master? The consideration of our short life should cause us to make haste to learne to know, and serve God, and to thinke wee cannot begin to study that lesson too

soone, that can never be learned too well.

And withall to use *all speede and diligence*, lest so, as Children have usually torne their books, we have ended our lives, before wee have learned our lessons: let us therefore translate our care, and greedinesse from earth to heaven, and as some doe cut off their horses taites to make their backs stronger, and fitter for burden, 'tis the *Rabbins* comparison which they apply to liberalitie, so let us cut off all superfluous expences of time, that wee may afford to bee more liberall towards necessary and noble uses.: lest if wee let much water goe beside the mill, wee spend much time beside the maine businesse, as it was observed of *Demosthenes*, that *his breast was too short for his periods*, so wee finde it true in a case of the greatest importance, that the *period of our dayes* be ended before we come to the *period of our desires*, the comfortable

table assurance of eternall happi-
nesse.

At least, let us not thinke much
to doe as much for heaven as we doe
for earth. *Percute quâ aratrum*, be-
stirre thy selfe as if thou wert at
plough, said a father to his sonne
Glaukus, when he saw him over-
come by his Antagonist at the
Olympick games, where hee had
forced him to contend in hope of
gayning great glory, because he
had observed great experiments
of strength in his ploughing: So
may I say with the same diligence
that men use in plowing the
earth, if they would imploy it
that way, men might purchase
heaven; why then are we so foo-
lish to refuse a motion so equall?
a bargain so advantageous? why
doe wee sticke to bid a point of
Time to buy a Circle, a Crowne
of eternitie: especially seeing we
cannot but know it better then
the heathen Philosopher did, that
pronounced all that resolved it,

* *Vn'esse*

* Nisi ad
hæc admit-
terer non fu-
erat operæ
pretium
nasci.

* *Vnlesse I had beene admitted to partake of these, it had beene no great matter to be borne : vnlesse wee get a part of heaven, it was not worth the while for us that wee are borne.*

4.

Fourthly, Necessitie double of *ours times and place.*

I.

First, *Times*; for send your meditations abroad as *Noah* did the *Dove* out of the *Arke*, and they will finde no place to rest, but returne and tell you of an *universall deluge of affliction*, which hath well nigh overwhelmed the Church of God, vnlesse as the Duke of *Alva* told the King of *France*, who asked him, whether he had observed the late great *Eclipse*, no said he, I have so much to doe upon earth, that I have no leasure to behold the heaven: so wee are so busied in the world, that we thinke not on Gods kingdome, or be so rude and barbarous to thinke the state of the Church is *nothing to us abroad*, while we
at

at home feele nothing. But what if our selves be in more danger, the more secure we are? Have we any priviledge above our neighbours? May not God justly take away his Gospel, and his mercies from those that abuse them? I read it observed in the Scriptures, that when the Israelites came to eate of the fruites of the land, *de frugibus terre*, the Manna ceased: ^a If Honey be thy friend, doe not swallow all, saith the Arabick proverbe; Let us take heed we abuse not the gentlenesse of God toward us, lest if we grow earthly minded, God take away his heavenly Manna, ^b the richer the Wine is, the sower is the Vineger saith the German, and ^c if his love hath beene so unspeakeable towards us, his hatred of our lewdnesse will be infinite like himselfe, being voyd of limits and bounds, saith a father, and how shall we prevent our owne danger, or relieve the miseries of our brethren? When Ierusalem was taken, there

a Si amicus tuus mel fuerit, ne comederis totum.

b Quò generosius vinum, eò acrius acetum.
Οὐ ἄρρη-
τον ἢ ἐι-
λαδιστορία
τῆς κα-
τὰ χρονον
ἡμετέρας
γενεῆς.

there was heard (they say) a voice from heaven, *Migremus*, *Let us depart hence*, let us doe so, betake our selves to God, to Heaven for helpe in these dangerous times, *an heavenly conversation*; lest Gods judgements cease upon us, as the Souldier slew *Archimedes* while he was drawing lines in the dust so busily.

I. 2.

First, *Be zealous for Religion.*

A *Lacedamonian* woman delivered her sonne going to the warre his fathers Buckler, with this mothers blessing, either let me see thee bring d this backe to me my sonne with life, and victory, or let me see thee brought back againe upon this dead with honour: either fight victoriously, or die valiantly. The Serpent (say they) if he be so invironed, that hee must of necessity passe thorough one of them, will sooner adventure upon the flame, or fire, then the shadow of the Poplar Tree:

d H^e t^h v^o 3^o
iⁿ v^o 3^o.

Tree : Let us resolve either to live with the Gospel, or dye for the Gospel, and the faith of our Fathers, the Buckler that defended them from all dangers : and let us feare more the black shaddow of *Roman superstition*, then the bright flames of a *Marian persecution*.

There is a prophesie reported in *Telephorus*, that Antichrist shall never overcome *Venice*, nor *Paris*, nor the royall city of *London*. But we have a more certaine word, and let us take heed we be not lukewarme in Religion, lest God spue us out of his mouth.

Secondly, be zealous in Religion.

To this end let us then practise,

First, *Serious repentance*, and sincere reformation.

If the booke of the Law chance to fall upon the ground, the Jewes custome is presently to proclaime a fast : why should not wee doe so, who have let the Law of God fall to the ground many times, and

and trample upon it too by disobedience: I have heard sometime that one of the wisest Statesmen that ever sate at the sterne of this Kingdome had this verse written upon his Study dore.

Anglica Gens est optima flens, & pessima ridens.

The *English* nation is most healthfull when it swimmes in teares, and more dangerous to fall into a sicknesse, when it overflowes with laughter. The truth whereof, our late experience hath confirmed: In the *Plague*, what shewes of devotion? what faire promises? but some have well observed a double fault in our nation concerning the state of their bodies, which may be better applied to the state of their minds, that the *English* are not sicke soone enough, and they are well too soone: to correct both which let mee give but one word of advice. Let ^a our repentance be swift and currant, lest Gods decree overtake it; and let our

fists

a Currat
Pœnitentia
ne præcur-
rat senten-
tia.

fasts be according to an old Canon, which defines their continuance, even ^buntill the starres appear in the Firmament; and let us humble our selves betimes before the decree come forth, and let us goe thorough still with the worke when it is begunne, and resolve with Iacob, I will not let thee goe, untill thou blesse me.

*b usq; dum
stellæ in
Cælo appa-
reant.*

Secondly, Let us be fervent and earnest in Prayer.

The Jewes have a blasphemous fable, that our Saviour found out the right pronounciation of the name of God, the *Tetragrammaton*, and that wrought all his miracles; but the right *invocation of the name of God* will indeede worke miracles; and doe wee thinke much to aske, and have?

There was one at Rome offered the booke of the *Sibyls* to sale entire and whole: a rare monument, but set a round price, which the King would not adventure

venture upon; then burning the halfe of the bookes, and doubling the price of the whole for the remainder; he made a second offer, and that was also refused: hee made no more adoe, but burnt againe the halfe of the halfe, and doubled againe the whole price of the whole, and so once more he offered the reliques the third time, and then the King at last (bethought himse, and) bought.

Beloved, God offers us now *his Gospell, his sonne, with peace, and prosperity*) all blessings are as it were let downe from heaven to us in the sheet which *Peter* saw) and that at no great price, *our prayers onely*: if wee make nice and dainty to purchase these blessings when the Lord is so willing to make sale, I feare the time will come, when wee would be content to bid teares, and sweate, and blood, and our very soules for the least part of them, and yet may goe without:

Let

Let us pray earnestly then for our selves, for our brethren, let us not thinke much to weepe for them, that bleede for Christ. The Iewes have a saying, that since the destruction of the Temple of Ierusalem, the doores of Prayer have beene shut: but the doore of teares was never shut; * a soune of teares cannot perish. Let us knocke at that doore.

* Pilius lacrimarum perire non potest.

Our place and Calling.

It is one of Ieremiahs Lamentations, that they that are brought in scarlet, should embrace the dung: and the Lapwing is made an Hieroglyphicke of infelicitie, because it hath as a Coronet upon the head, and yet feedes upon the worst of excrements: it is a pitifull thing that any child of God redeemed, and washed in the blood of Christ, should bedable his scarlet Robe in the stinking puddle of the world: but most lamentable it is that the fowles of the heaven, by the enchantments of

of the world, should be metamorphoz'd into the beasts of the earth: that they should degenerate so low, whom God hath advanced so high, as to be his Ambassadors; and more, *to be Kings and Priests to him*, in a more peculiar manner.

I will be sanctified in those that come neere Mee, saith God himselfe: *The soules of priests must be purer than the Sun-beames*, saith Chrysostome: *when I am lifted up*, saith our Saviour, *I will draw many after me*: The Minister is not like to draw many thither, unlesse himselfe be first lifted up to heaven. Let us then leave the plough, as *Elisha* did to follow *Eliab*; leave the nets, as the *Disciples* did, to follow our Saviour: cast off the cares of the world, that we may be free for the Lords Worke. They say, Swallowes will lade and clogge their wings with dirt, that with it they may build theis neasts: and Falconers doe this with their
Hawkes

εὐαγγέλιον
καὶ τὸ πνεῦμα
τῆς ἀγάπης
τοῦ πατρὸς
καὶ τοῦ υἱοῦ
τοῦ θεοῦ

Hawkes, sometime clippe their wings (I erre in the phrase) to impe out their traines: I wish many did not so spend their excellent wits and parts, which as with wings they might flie to heaven, by doing Gods faithfull service in his Church, to nothing but that they may *beape thicke clay together*, and sit warme in their nests at home, or goe sooping in a silken coat, and Ruffe, with a goodly traine after them in the streete: they doe not remember, it seemes, that the *Peacocke* hath the more painted plumes, gayer traine, and yet the *Eagle* is the Queene of Birds, they say, because shee flies nearest heaven.

Divines contend earnestly that
^b *Tythes are due by the Law of God*,
 and I blame them not, but then
 methinks, they should not con-
 tend so earnestly, that the ^c *Sabbath*
is observed by the law of man, lest
 the world thinke they play fast and
 loose

b Decima
 debentur
 jure divino.

c Sabbatum
 observatur
 jure huma-
 no.

δ τὸ σιγᾶν
τὴν ἀλήθειαν
ἀν χροστὴν
ἐστὶν ἁμαρτία.

e Plantare
verbis, ri-
gare lacri-
mis, alere
exemplis.

f Surgunt
indocti, &
cælum ra-
piunt, &
nos cum
doctrinâ,
&c.

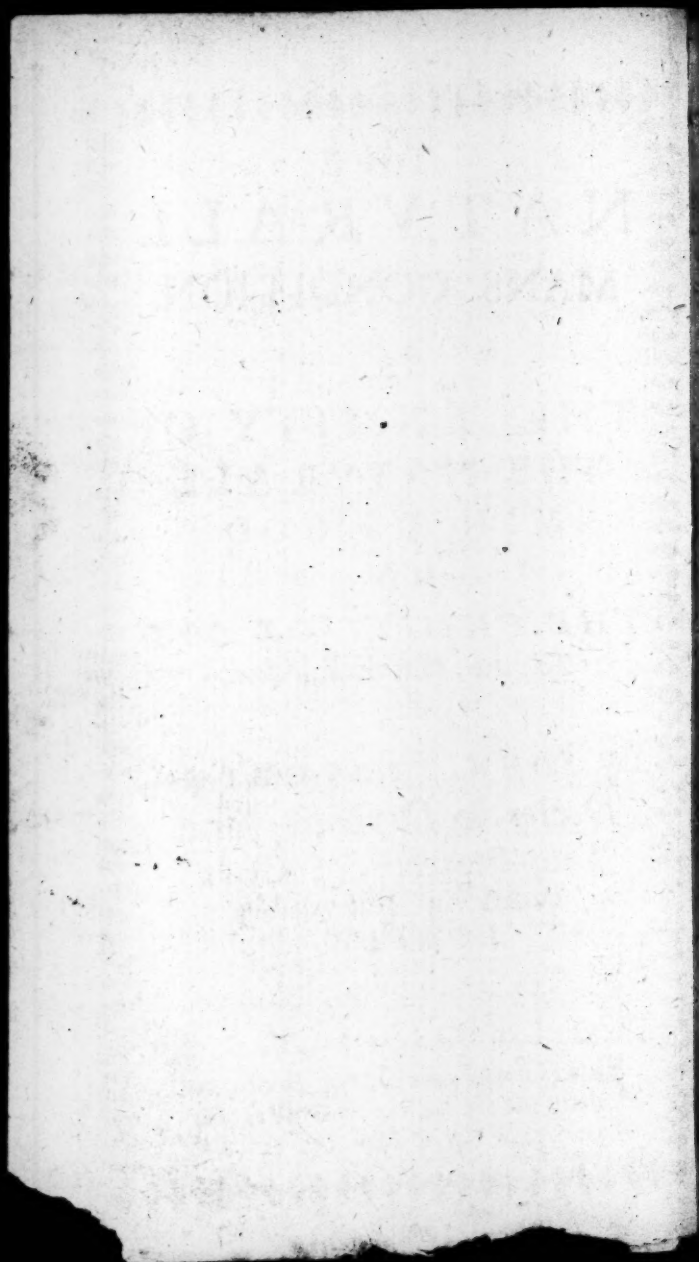
loose; fast for themselves, and loose for God, when they would have the people tyed to their pay, and would not themselves be tyed to their paines: *to muzzle the truth in silence, is to bury gold under ground, is most true in our case, and a fearefull crime you know it is in the Parable, to bury the Lords Talent in a Napkin: it is our duty to plant with Instruction, to water with teares of Repentance, and nourish by Examples, as Austin excellent'y, to preach in season, and out of season: Inveniat me stantem Christus, & prædicantem, said a worthy Bishop of ours, I pray God, that when Christ comes to judgement, he may find me standing, and preaching. Beatus servus, Blessed is the servant, whom his master when he comes, shall finde so doing.*

Let us then draw others to heaven by diligence in preaching, and goe to heaven by holinesse of life: methinkes, Austin is affectuall^f the
unlearned

unlearned arise, and take heaven by violence : and shall wee perish with all our Learning? who if we seeke not heaven in the first place, are like of all other to lie lowest in Hell.

But better I goe like a Candle,
so that I leave a sweete farewell,
though all you burne day-light :
I will rather therefore put my
selfe upon your wisdom, and
end hastily, then presume upon
your patience, and not seasonably.

F I N I S.



THE
NATVRALL
MANS CONDITION.

OR,
THE ENMITY OF
THE NATVRALL
MAN TO GOD.

AND
THE ENMITY OF GOD
To the Naturall Man.

By IOHN STOVUGHTON,
Doctor in Divinitie, and
Late Preacher of Gods
Word in *Aldermanbury*
LONDON.

Printed at London by T. C. for
John Bellamie, and Ralph Smith, and
are to be sold at the three *Golden Lyons*
neere the Royall Exchange. 1642

THE
PLANTAIN
MANS CONDITION
OF
THE EARTH
THE MANTAL
DOODMAN
AND
THE MANTAL
DOODMAN

[illegible]

Printed at the Press of the
Government of the Republic of China
in the City of Peking, China



THE
NATVRALL
Mans Condition.

2 Cor. 5. 20.

*Now then we are Ambassadors
for Christ, as though God did be-
seech you by us : we pray you in
Christs stead, be yee reconciled to
God.*

Have made choise
of this place of
Scripture to make
the groundwork of
my Discourse: In which, to let
passe the former part, which
hath beene handled in another
place, in another manner, and
to another purpose, I come
to the latter part : Wee pray
F 3 you

you in Christs stead or in Christs name be ye reconciled to God : wherein three principall parts may bee observed.

First, *The condition of man by nature*, and this is but implied in the word *Reconciled*, and may be thus expressed ; *Every man by nature is an enemy of God*, for reconciliation imports so much.

Secondly, *the dutie of man in this condition*, if he will escape the misery of it, The onely way is to *reconcile himselfe to God*.

Thirdly, *The office of the Minister*, who must urge man to the performance of this dutie, we pray you in Christs stead be reconciled to God : I might adde something concerning the first estate of man in integrity for the terme of *Reconciling* supposeth, first *an agreement*, secondly, a *falling out*, and

and then thirdly, the *restitution* from the latter jarring to the former agreement: but because that is not so necessary for my scope I will rather omit it: But in the second point it will not be amisse to distinguish two things for more perspicuitie:

First, the *medicine*, in those words *ὁ μὲν Χριστὸς*.

Secondly, the *application* in the maine duty, *be ye reconciled*: And then in recompense of this increase I will leave out the third point altogether, concerning the office of the Minister as not so pertinent to my scope: so shall there remaine in the words still three points.

First, the *misery* of man, who is by nature the enemy of God.

Secondly the *remedy* of that misery, which is Christ our mediator.

Thirdly, the fruite of that reme-
dy our reconciliation with God:
The first point which I shall
only insist on is this:

That we are by nature enemies
of God: For the further ex-
plication of which I suppose
the meaning of the Tearmes,
as facil and easie, and concei-
ved by every one in this place,
to be this.

The first word, *We*, or *Man*,
which is the Subject of the
Proposition to be generally un-
derstood in the utmost extent
of the nature of meere man:
The sonnes of the mighty, and the
men of the earth, as the Psalmist
terms them by way of disparage-
ment: *Filii Dⁿi* and *fili Enos*,
fili viri, & *fili hominis*, be
they but *fili Adam*, the sonnes
of Adam descended from him;
All men are by nature Gods
enemies.

The second word *by nature*,
the qualification of the Sub-
ject

ject, not by force of the principles of nature, *quæ homines*, but by participation of corruption superadded to this nature, *quæ tali*: not by nature as primitive and created by God, but by nature as derived corrupt from *Adam*: All men came out of his loines by naturall generation, before supernaturall regeneration, the stocke of *Adam* being not transplanted into Christ the second *Adam*, *All men* are thus by Nature Gods enemies.

The third word *Enemies*, *Gods enemies*, the predicate in the Proposition attributed to the Subject, because it implies a relative disposition betweene two: and *Inimicitia*, *Enmitie*, as you all know, is nothing else but the reciprocal affection of a morall opposition, *viz.* *Hatred* betweene two persons in a reasonable nature: in which

there must concurre those three Conditions.

First, that it is *betweene two*.

Secondly, that it be *reciprocall*; for if the hatred be but on the one part, not on the other, it is truly hatred indeede, but it is not properly *Inimicitia*.

Thirdly, that it is onely *betweene persons in a reasonable nature* for the same reason, because among them onely can be found the reflexion of the like affection of Hatred: for a man may hate a roade, or some such creature, and that by a secret antipathy, yet that is not enmity, by reason of the defect of that condition: therefore this word *Enemies* I understand both Actively and Passively. Wee are enemies to God and hate him, and God is an enemy to us and hate us; and so in both respects. *All men are by Nature*

Nature Gods enemies. Now to handle both these briefly.

First, joyntly : The ground, of both is a dissimilitude, which is betweene God and us, as we are by nature, we are men of polluted hearts, and polluted lippes; *God is a God of pure eyes that can behold no iniquitie* : Wee are wholly infected with sinne and corruption, but God is He to whom the *Cherubins* and *Seraphins*, doe most justly cry, *Holy, Holy, Holy, Lord God of Sabboath*: and if the Trinity were multiplied by it selfe, that *an* *Θ*, *an* *Θ*, *an* *Θ*, were thrice three times redoubled, as yee have it nine times writen in *Platines* Edition in the fourth of the *Revelation*, yet how farre were it from that which the Saints acknowledge in God, who are said there not to rest day nor night, saying, *Holy, Holy, Ho-*
ly,

ly, Lord God Almighty : and how much more short of the infinite holinesse in God, whose Attributes are himselfe, and therefore he is even Holinesse it selfe. No marvell then seeing there is such dissimilitude betweene them, nothing on mans part but *sinne and pollution*, nothing on Gods part but Sanctitie and perfection, no marvell seeing such a dissimilitude, if we say there is such dislike that they are mutuall Enemies : for if the morall maxime which is most true be received, this cannot be avoided which followes out of it by an easie consequence, according to the Law of contraries, *Similitudo est mater amoris* : But Secondly, by the opening of these distinctly, This will better appeare, and first for the former.

We are by nature enemies to God.

Perhaps

Perhaps some will say to me here: and doe wee hate God? How can that be, that he should be hated, who is the perfection of Beauty, the pitch of Nobilitie, the patterne of Wisedome, the *Idea* of all Vertue, in a word, who is goodnesse it selfe, whereas the Object of hatred is some evill alway: And doe we hate God who hath made this world, this all, and us in it a little world, *κοσμὸν κοσμοῦ*, as they called *Athens* the principall of all the rest; and as it were an *All in all*: who governes all things by his providence, and by whose favour wee have all that wee have, *In whom we live and move, and have our being*: so that if hee had not bound us to love him by the transcendent excellency of his nature, yet he hath even brought us by the infinitenesse of his mercie

cie towards us, and can wee
 repay all this Love with Ha-
 tred? And doe wee hate God?
Scientia neminem habet inimi-
cum nisi ignorantem; say the
 Heathen, that have not
 knowne his Nature, hate
 him, but as for them that live
 in the bosome of the Church,
 that have sucked milke out of
 the breasts of the Spouse of
 Christ, they cannot chuse but
 draw in the love of God their
 Father, with the milke of the
 Church their Mother. And
 doe we hate God? Or doe not
 you rather like some *μισάνθρω-*
πος, an hater of mankinde;
 say mankinde is an hater of
 God, and fasten a false accusa-
 tion, a slander upon them
 all unjustly?

Indeede (to answer this, if
 I speake this without the war-
 rant of the Word of God,
 then say, if you will, that my
 tongue is no slander: but if I
 bring

bring that to avouch so much as I have said of every unregenerate man; consider well whether I have not slandered them with a truth: I neede not put you in minde of this place which (as I observed before) sayes it in effect: but I will produce a parallell place, which will give better light to this, and greater strength to the matter in question, Col. 1. 21. *And you that were sometimes strangers and enemies in your minde by wicked workes, yet now hath bee reconciled*: Where you see you have the same phrase of reconciling, and lest men signifie this obscurely; you have further, you that were *strangers and enemies in your minde*, ἐχθροὶ τῇ διανοίᾳ, where that was but intimated and insinuated onely in the former word is literally and punctually expressed. And that there are
some

some indeede that hate God that are his enemies, appears generally out of infinite places of Scripture, where there is mention made of Gods enemies; and more particularly in the 139. Psalm, 21. Verse. Doe not I hate them O Lord that hate thee? And am not I grieved with those that rise up against thee? I hate them with a perfect hatred, I count them my enemies. And tell me what mans is that title of honour, that *Elogium* that Paul gives the Heathen and naturall men in the Catalogue, Rom. 1. where he hath heaped up the most of them together, Backbiters, haters of God, despitefull, &c. there you have among the rest *ὀνειδιστῆς*, haters of God: And if that be not plaine enough, I thinke the eight Chapter of the *Romans* speakes home enough to this purpose: where you shall finde these words in the seventh verse, *τὸ ἐχθρῶν τῶ;*

ἐχθρῶν

οὐχ ἐχθροὶ τοῦ Θεοῦ : where
 according to the streame of
 our interpreters, the subject
 is emphaticall, *τὸ φθίνον*, not
 the inferiour faults, as the Pa-
 pists would have it, but the
 highest, the most refined por-
 tion of the unregenerate, *τὸ
 φθίνον τῆς ἀρετῆς* : and the pre-
 dicate is emphaticall *ἐχθροὶ*
 the abstract for the concreat,
 as though there were no com-
 position of substance and qua-
 lity, of constitution and cor-
 ruption, but all were turned
 into meere and simple enmity
ἐχθροὶ τοῦ Θεοῦ. The wisdom
 of the flesh saith the old transla-
 tion, the carnall minde, saith
 the new, is enmity against God:
 and if the common axiome be
 true, *mens cujusque, is est
 quisque*. I thinke it may be
 thus resolved at last, *The car-
 nall man is an enemy to God*:
 And what doe they want
 thinke you of being Gods e-
 nemies

nemies, or what injury
 should a man doe them if he
 called them so, of whom the
 Apostle speakes, in 2 *Tim.* 3,
 4. that they are ἐχθροὶ καὶ
 φιλάδελφοι, *Lovers of pleasure*
more then lovers of God: doe
 not you thinke that they love
 God much, that love pleasures
 more: If there were yet need
 of further testimony to this
 truth, I might confirme it
 with advantage out of the
 third Chapter of the *Pilippians*
 and the 18. verse. For many
 walke, of whom I have told you
 often, and now tell you even wee-
 ping, that they are the enemies
 of the Crosse of Christ: Here
 be enemies, and many enemies,
 and that of Christ (which is
 more I thinke then of God)
 and that of the Crosse of
 Christ, which is more per-
 haps than of Christ simply:
 of whom the Apostle told the
Philippians, and told them of-
 ten.

ten, and told them weeping. But I thinke by this time it is cleare enough out of Scripture that so it is, that we are enemies of God, and hate him: Now to answer the objection distinctly, and shew how this may be, that God may be hated as an enemy, seeing he is goodnesse it selfe, and the object of hatred is some evill: You must consider three things.

First, the degrees of hatred which are three.

First, the first is not to love so much as we ought, or not so much as some other: and so the beloved Wife, and the hated are distinguished in the Law, where is not meant that she is absolutely hated, but not so much, loved as the other, and from this degree may arise this distinction of hatred, that is, either absolute or comparative.

Second-

Secondly, the second degree is, where there is *no love at all*, and in this case this is sufficient from this negation, to conclude an affirmation of the contrary, for betweene love and hatred in respect of God, there is no *Medium abnegationis*, according to our Saviours speech: *He that is not with me is against me*: And from this degree you may frame a second distinction of *Hated*, that it is either *Negative* or *Positive*.

Thirdly, the third degree is a *positive ill-will or hatred*, where there may be conceived a great latitude, and so many degrees likewise: but it will be sufficient to declare the nature of it, if you observe but one distinction: for this positive hatred may be either *explicitely* such, or *implicitely*, either *formaliter*, or *interpretative*: by the former I meane
such

such hatred as a man entertaines against any thing wittingly, and upon actual consideration and intention: by the latter, such as (although the former be not seene) by which a man doth the same things in effect, as if he did purposely hate a thing: *He that sinneth against me hateth his owne soule*, saith Wisedome, Prov. 8. *All they that hate me love death*: not that any man hateth his owne soule expressly or purposely: for no man ever yet hated his owne flesh, saith the Apostle, *Ephes. 5.* much lesse his spirit, his soule: neither doth any man love death in that manner: but they that doe those things which proceed indeed from hatred (though they intend not so much) are said to hate interpretative: So the Wise man saith, *He that spareth the rod hateth his sonne*: because if he

he hated him, he could not doe him a worse turne : And thus you have a third distinction of hatred, that it is either of *Ignorance* or *Malice*.

And this is the first thing to be considered, *the degrees*, or if you please, the severall acceptions of hatred.

Secondly, the second thing is the *degrees* of *Corruption* which is to be found in a carnall man : which be two, according to the two kindes *Originall* and *Actual*,

First, *Originall* is equall in all men : for it containes in it all finnes, and all degrees of finnes, *tanquam in origine*, and that I may so speake, *tanquam in ratione seminati* : but

Secondly, *Actual* is diverse in diverse men ; in some more, in some lesse, and that not from any speciall, which is in one man more then another

ther by nature, for all (as I said) are equally poysoned and infected with the bitter roote of Originall sinne, but from the Generall Grace of God, who in his providence doth bridle and restraine that unlimited boundlesse disposition of sinning, as it seemes good to his owne wisdom, by *civill education*, and *morall instructions* and the like; and doth not administer those occasions which should serve to educe it into acts, which if they were applyed to all alike, all would be alike, as ranke in sinne one as another. And this is the second thing, the degrees of corruption.

Thirdly, the third thing to be considered, is concerning the *Object of love or hatred, Good or Evill*: which are of two forts.

First *Absolute*, as they are in their owne nature: and

so

so every creature much more; God is good and cannot be hated, and no creature, much lesse God, is evill.

Secondly *Relative*, in respect of some other thing: and so we see there is a naturall hatred or opposition betweene some creatures, which is properly called *Antipathy*, where the cause is secret: not because such a nature is in it selfe evill, but because it is evill to it: and the first of these kinds may be called simply *Bonum* or *Adalum*, the second perhaps, bitter, *conveniens* or *inconveniens*, *Congruium* or *Incongruium*: and that which is *bonum* may not be *conveniens*: And these two are to be found in God, who according to his absolute being is *αγαθος*, but according to diverse respect to diverse creatures, may have diverse aspects of convenience

or inconvenience? these three things being premised according to the faculty, and the degree of corruption in it, and the object with the kindes of good or evill in it, and the affection or habit of hatred, in the degrees of it, it is not hard to answer the question, and declare how it comes to passe that man by nature should be Gods enemy and hate him: and thus you may take it.

All men, that are yet in their originall corruption, be the degree of their actuall, what it will, more or lesse, cannot chuse but hate God in all the degrees of hatred, Comparative, Negative, Positive: though in some more appeare, in some lesse: in those namely whose actuall corruption, is improoved more through Gods just judgement, there it appeares more foule,

G

and

and more cleere, and more explicitly, who harden their forehead, and with set malice fight against God: in those whom Gods bridle of restraining grace hath curbed, more or lesse, and but implicitly, according to that explication which I gave before: and the ground is manifest out of that which hath beene said before in generall; now, not for any evill that is in God, but for that good rather, because they being evill, there is no congruity or convenience betweene them and It: And as there be two things in them First *A Love to Malum Culpe*, and secondly an *Hatred to Malum Pæne*: and two things in God, cleane opposite to those, first an *Hatred to their Malum Culpe*, and secondly a *Love to their Malum Pæne*, supposing the other: the former flowing from his *Holynesse*,

the

the latter from his *Justice*, they must needs hate him in both respects: As *Author legis* prohibiting all *Malum Culpa* which they love, by severe lawes, and as *ultor peccati* inflicting upon them *Malum Poena* which they hate, vindicating their *Malum Culpa* by sharpe punishment: and these are so predominant in them, that they cast an aspect of deformity upon other the most lovely attributes of God, an aspersion of bitterness upon the most sweete among them: so that his infinite perfection, and incomparable mercy, are so farre from altering and enchanting them, that they drive them further from him; because though they can see in them τὸ ἀγαθόν, yet not finding τὸ ἰσθον: they see perfection of beauty, but they cannot see affection whereupon to ground propriety: And

therefore they thinke they doe, as indeed they doe, make so much the more against them: and hence it is, that though they cannot hate God for them directly, yet they hate him with them, and indirectly for them; as infinitely aggravating by accident, the hainousnesse of their crime, as well as the grievousnesse of their condemnation: And thus you see the truth is saved, and the objection satisfied: which if it be not sufficiently opened out of the testimony of the word, and the generall ground of mans sinfullnesse, I will further shew how that makes a man enemy to God.

And first you may easily understand it out of the generall nature of sinne: which standing so opposite to God, the love of it must needs argue the hatred of God: for as our

Saviour requires obedience as a tryall of the truth of his Disciples love to him, *If you love me keepe my Commandments*; Then the Argument will be as strong to conclude backward; *If you keepe not Gods Commandments ye hate him*. But this hath beene intimated already: the second more particularly, *Sinne is enmity to God*, and that two wayes.

First, *Immediately* in himselfe, Secondly, *Mediate-ly*.

Immediately, against in all those three degrees of hatred; which I mentioned before.

Firstly *Comparative Hatred*, which is, when something is preferred before God in our affection, and prized above him: and this is done in every sinne, otherwise how could it come to passe that

we should cleave to it, or any
inferiour thing rather then to
God, nay forsake God to
cleave to it? How could we
disobey God to obey a filthy
lust: and that this is truly
hatred, appears by that of
our Saviour, *Matth. 6. 24. No
man can serve two Masters, for
either he will hate the one and love
the other, or else he will hold to the
one and despise the other. Ye
cannot serve God and Mammon,
nor God and pleasure, and the
like: Where you see such an
opposition, that if we love a-
ny thing beside God, so as to
be a servant to it, we are be-
side the love of God that
should make us his servants,
we will hate him: we must be
so farre from serving any thing
before him, that we have no
liberty to serve any thing be-
side him, if we meane to stay
in his service, this Text ex-
cludes not onely all superiours
that*

that may outstrippe him, but
all equalls that may compare
with him, yea all comportures
and competitors with him in
our love and service: If this
be not plaine enough then
that is, *Mat. 10. 37. He that
loveth Father or Mother more
then me, is not worthy of me:*
compared with *Luke 14. 26.*
*If any man come to me, and hate
not his Father and Mother, and
Wife and children, and brethren,
and sisters, yea and his owne life
also, he cannot be my Disciple:*
Whence it appeares that re-
misser love is but hatred, and
so to love any thing more
then God, is to hate him; and
the reason is plaine, both in
generall because if those two
so unequally loved should
come to thwart one another,
then to shew the love to the
principall, they would not
sticke to doe reall acts of ha-
tred against the other, and so

discover themselves: and in particular because of the infinite eminency of Gods goodnesse above any other thing, and so of our obligation to proportionable love: But I need not stay long in this: it being so plaine that men by nature are wholly averse from God and convert themselves to the creature, and therefore enemies and haters of God.

Secondly, the second degree is of *Negative hatred*, namely, where there is no love at all: and this is easie to be observed in all naturall men toward God: for whereas it is the nature of love wheresoever it is rooted to have the command of the whole man, and sway it as it listeth, all other affections, and faculties, and parts giving attendance to it as their Queene and Sovereigne: and in the love of
God

God this is to be seene in a peculiar manner: and therefore we are commanded to love him with all our heart, and all our soule and all our might; and all our minde: The understanding, the will, the affections, all the faculties of the soule together, with all the powers of the body, must be wholly taken up with this love, you shall find that none of these in the carnall man, are any thing of kin to the love of God. Love is busie in:

First, *Not his understanding*, the mind and thoughts will be alway running on the party beloved, *diu noctisque ames me, me desideres, me somnies, me expectes, de me cogites, me spires, me te oblectes, mecum tota sis, meus fac sis postremo animus, quando ego sum tuus.* You know who said it, and in this case: and in this respect the common saying I thinke is verify-

ed, especially *animus est ubi amat potius quam ubi animat.* Where it loves rather then where it lives : But is there any such thing in the wicked toward God ? No surely, *All things* concerning him are meere strangers with them, and very unwelcome guests, that marre all their mirth.

The wicked will not seeke after God, God is not in all his thoughts, Psal. 10. 4. And if God offer himselve, as he doth many times, *And be found of those that sought him not,* they will not sticke to say, either with the foole, *in their heart there is no God,* or with them in *Job 20. 14.* *That say unto God depart from us, for we desire not the knowledge of thy wayes.*

Againe, Love is learned in the knowledge of all the commendable parts, and perfections in the party beloved : But is there any such thing in the

the wicked toward God? No
 surely, the Booke of Nature
 lies open before them, and
 will not suffer them to looke
 off it, though they would: and
 yet they will not vouchsafe
 to looke on it though they
 ought, and reade a noble story
 of the Power, and Wisedome,
 and Goodnesse, and Magni-
 ficence and Beauty of their
 Creator, but seale up their
 eyes with a blinde igno-
 rance, which would faine feast
 themselves with the sight of
 of their blessed Maker, and
 bury their talent of under-
 standing, which would faine
 be employed to his use, and
 improved to his honour,
 with this prophane Epitaph;
*The sweetest life is to under-
 stand nothing.*

Lastly, Love is witty in de-
 vising meanes to enjoy the
 party beloved: if wanting to
 procure it, if gotten, to
 perpetuate,

in the
 people
 of the
 world

petpetuate, if lost, to recover union with him.

But is there any such thing in the wicked towards God? No truly: For my people (saith the Lord in *Jeremie*, 4. 22.) is foolish, they have not knowne me, they are sottish children, and they have no understanding; they are wise to doe evill, but to doe good they have no knowledge. I might inlarge this, but I must passe to that which is behinde: for though wee have viewed the intellectuall part of the carnall man, and can observe no footsteps of the love of God, yet perhaps his will and affections are better, which are indeede the proper reason of Love; but if there be so little light in the understanding, I am afraid there is little heate to be expected in them; What the eye sees not, the heart sees not, is so of sorrow, and a liking is derived

ἀνὴρ οὗ ὁ πᾶν
γένηται ἑστῶν.

ved from looking; and who knowes not *b Ignoti nulla cupido*: The will moves when the understanding gives the watch-word, and depends upon it, as the Verdict of the Iury upon the Judges information: and that as wee have seene that his understanding hath no tang of the love of God in the first place, so it must needes follow, Secondly in the second place, *Not his will and affections* neither, which you shall understand, if you runne over in your minde, but three kind of affections.

First, such as are *conversant immediately about the good wee love, either absent, as Desire, or present, as Joy*; where there is no joy in the presence of God in the light of his countenance, nor desire of it; where there is no delight in his Ordinances, nor desire to them which should
had

leade us, as it were, by the hand to him, to heare him speake in his Word to us, or to speake in our prayers to him, to walke with him in obedience of his Commandements, where there is no cheeresfull intertainment of messengers that come frō him; no delight or desire to heare of him, which is evident of the naturall man to God, you shal pardon me if I beleeve not that there is any here.

Secondly, looke upon such *affections* as are occupied about the *will*, that are contrarie to the good. 1 of love: either absent, as *fear*; or absent as *griefe*; where there is no feare of the losse of the former good even now mentioned, or griefe, if through our fault or negligence wee have lost them; I thinke my caution will not deserve blame, if I dare not trust with such a rich Jewell, such a precious grace, as the *Love of God is*, without

better security than their simple word, a better pawne than their bare profession.

Thirdly, looke upon their *anger*, a mixt affection, the object it selfe being *evill* indeede, but the *motive good*, whereby the mind rises against some evill of difficulty, that hinders it in the prosecution of some good : where there is not an *holy anger*, a *zeale*, an *indignation* against sinne or Satan, the world, or the flesh, that either diminisheth the good of God or derogates from his glory, as wee love him for him selfe, *amore benevolentia*, or disturbs our union and conjunction with God, as we love him for our onely happinesse, *amore concupiscentia* : in this cause tis true that *Phavorinus* in *Collins*, saith of of anger in great wits, *It is well neigh, or almost a noble passion* : and where this is not

to

a Cxddy' hnt-
xov n no' dōe.

to be found, at least in some measure (and it is impossible it should be found in wicked men and carnall) that is true, which *Austin* saith in a like case, *Qui non zelat non amat*: and you may conclude, *The love of God dwells not in him*. You see then how a naturall man doth not love God *c with all the minde*; *d nor with all the heart*: and perhappes it will be needlesse to touch the third, *e with the whole strengb*, because as the understanding composes the Dirty, so the will chants the Song: and after these, the rest of the powers and parts will dance: yet we will mention this too, as we have done the rest, and but mention it, and that may note the highest intension of the other, that they must be set at the highest pegge and pitch that can be, and that both in *actu primo & secundo*: but

εἰς ὅλης τῆς
διανοίας.
διεῖ ὅλης τῆς
καρδίας.
εἰς ὅλης τῆς
ισχύος.

but wee will take it now for all other things by which the former doe use to manifest their love: and they are three.

First, a mans tongue: secondly, the rest of his members: thirdly, his goods.

All these, how willingly will they be imployed about that we love? with what dexterity, what diligence, what expedition will they behave themselves therein? Well might *Plato* descant upon the word * *Whom men call Love, the immortall call winged*: for love hath two wings when, it is to goe to or for the thing that is loved: but on the contrary, what dulnesse, what deadnesse, what difficulty is there for a carnall man to performe any service for God; which is an evident argument there is no love: but I doe but name this. I should come to the Positive *Hated*, which

* οὐ δυντοί μαν
ἔρωτα ἀθάνατοι
δὲ πλήρωτα κα-
λέσιν.

I principally and onely intended. My purpose is not to repeate any thing that hath beene said concerning those two degrees of hatred of God, which are to be found in every naturall and unregenerate man *Comparative*, whereby he comes short both of that which he owes him, and that which he bestowes most freely upon other things: and *Negative*, whereby hee denies him that love that he requires in all particulars, ἐξ ὅλης τῆς δυνάμεως, ἐξ ὅλης τῆς καρδίας, ἐξ ὅλης τῆς ἰσχύος; neither loving him with all his minde, or all his heart, or all his might: neither will inlarge any of them: but proceede rather to shew

The third degree, the *positive hatred*, that every carnall man hath towards God: and as this is most properly Hatred, so it is principally to be considered: for though
that

that be a pittifull condition,
 man, in whom the Image of
 God is, should so farre dege-
 nerate from his nature, as to
 preferre in his affections the
 creature before the Creator,
 and as the Apostle speakes,
 8 Rom. 1. 25. *They worshipped
 and served the creature before
 the Creator, who is God blessed
 for ever: and that yet worse, to
 yeeld him no love, no service
 at all: yet to harden the fore-
 head, to professe open enmity,
 to proclaime warre against
 him, to make our understand-
 ings, or wills and affections,
 our tongues, together with all
 our members, which hee
 hath formed and fashioned,
 with all our outward good
 things which his providence
 hath fastened upon us, to make
 all these as so many weapons of
 unrighteousnes, to fight against him;*
 I know not whether I should
 say that it stirs more misery,

OR

ἐκ βλάβου
 καὶ ἐλπίσιν
 τῆς κτίσεως παρὰ
 τὸν κτίσαντα.
 ὅς ἐστιν εὐλογη-
 τὸς εἰς τὰς
 αἰῶνας.

or more *madnesse*, but this I thinke you all conceive that it is the toppe and heighth of both. But so it is with every sonne of *Adam*, in his naturall condition, by the same reason that he is the *Heire of Originall*, and the *Father of Actuell sinne*, his soule and all the powers thereof, being but a *shop of sinne*, his body and all the parts of it *toolkes of sinne*, his life and all his actions of both soule and body, a *trade of sinne*, by the same reason.

I say he is *Deuils*, and *Gyant-like*, doth fight against Heaven and against God: I must desire you here to remember onely the *distinction*, which I propounded when I spake of this last degree of positive hatred, that it is either *explicite*, when it is purposed and intended, upon actual consideration; or *implicite* when the same thing is done which

which we would doe, if we did purpose and intend hatred against God, the use and ground of which I then shewed you out of some places of Scripture.

Secondly, remember the *difference of the degrees of corruption* in men: for though all men be equally infected in regard of the roote and original of sinne, yet it doth not equally breake forth into actual, but in great variety, according as they be more or lesse bridled and curbed by Gods restraining grace: which makes that though all men have the seedes of all sinnes, and all the degrees of sinne in them, yet they doe not bud and bring forth fruite in all alike; These things being remembered, I shall easily cleare the point in hand, which in plaine termes is this.

That *Sinne* (in which all men

men are naturall) is direct en-
mity to God, and hatred of him :
And so consequently, all men
as they are in this estate of
sinne (in which they are all
naturally) are direct enemies
and haters of God.

To Illustrate this you may
consider

The definition of Love, and
so compare hatred with it, ac-
cording to the nature of op-
position; and that is this, as
you have it in Aristotle^a To
love is to will to any one the things
he thinks good for his sake, but
not for his owne sake, and
to practise them according to his
ability: and others say the
same in substance: in which
description there be three
things observeable especially.

First, the affection is selfe,
the willing of good to the party
we love.

Secondly, the ground and
formalis ratio of this affection,
not

α το φιλεῖν ἐστὶ τὸ
βέλτερον τινὶ αὐ-
τῷ εἶναι ὡς αὐτὸ
ἐκεῖνος ἐνεκα, ἀλλ-
λα μὴ αὐτοῦ καὶ τὸ
κατὰ δύναμιν
παρακτείναν εἶναι
τῷ πῶν.

not for our owne benefit, or any good that redounds to us therefrom, but sincerely for *his sake*.

Thirdly, the *effect or fruite* of it, which is a *forward disposition and indeavour*, to procure the good we wish him, so farre as it shall lye in our power to doe it: and the contrary to these three will shadow forth unto us the nature of hatred, which hath therefore three things in it.

First, a *wishing of evill* to the party hated.

Secondly, not for any *injury* of his offered to us, but simply for *himselfe*.

Thirdly, a *disposition* to endeavour so much as lyes in us, to bring those evils upon him which we wish unto him: for though the second condition be not so necessarily required, to make up that hatred which the Schoolemen call *odium inimicitia*

micitia, but rather makes that other kind, which they use to call *odium abominationis*, which is not needfull to finde in sinners toward God: yet because it doth indeed agree to them, and therefore to set it out so much the more fully; and because it then agrees better with the description of love alleaged out of *Aristotle*, and therefore to parallell it more firly, I would not omit it. Now that all three are in the carnall man,

First, *A wishing of all evil to him.*

Secondly, and that not for any injury done to him, or good that would redound to him *for his evil.*

Thirdly, and both with a *disposition and indeavour to bring the evil upon him*, so much as lyes in him, it were no hard thing to shew distinctly and severally, if I did not feare I should

should exceed the time, and excercise your patience too much in a tedious discourse upon one and the same argument: and therefore were not forced in a manner to contract as much as I may conveniently: I will insist therefore onely, which virtually includes the rest, in the last: and make it plaine, how naturall men study and labour to the utmost of their power, to bring all evil upon God.

'Tis true indeed that he by reason of the excellency of his nature is not capable of any suffering in that kinde, and therefore as he answered them that told him the company laughed at him, *b These men scoffe at thee; but I scoffe not*, said hee againe: so though these men wrong God, he is not wronged: yet no thanke to them, for they doing their good will to doe it, though it

H

suc-

b οἱ αὐτοὶ κατα-
γελῶσιν ἐμὴν δὲ
ἐκ καταγέλωτος.

succeed not for another rea-
 son beyond their reach: nay,
 so farre are they from hurting
 God, that it reflects all upon
 themselves: as the bigge and
 boistrous waves, swolne as it
 were with pride as well as ex-
 halations, rushe furiously
 upon some solid rocke, thin-
 king surely to overturne it, or
 eate it up, and swallow it
 presently: but what is the
 issue, the rocke remains un-
 moveable, and they doe but
 dash themselves in a thousand
 peeces: so it is with the wick-
 ed that rise up against God;
 and yet this doth not excuse
 them: nay more, God hath
 such an over-ruling hand in
 all their actions, that what is
 done by them to his hurt, is
 directed by him to his honour:
non fit præter Dei voluntatem,
quod fit contra ejus voluntatem,
 saith *Austin*: And againe, *Non*
sineret omnipotens fieri mala, nisi
sciret

sciret de malis bonum facere: the wicked in *breaking his command*, fulfill his counsell, in opposing his will they doe but accomplish it; and yet this doth not excuse them: for though the hand that acts whether it will or not, be an instrument of God, yet the wicked minde which aimes at another thing quite contrary, makes them culpable though the *execution* must needs suite with his decree, and cannot crosse it, yet the wicked intention, whereby they would faine, makes them as guilty before him: *Jason* had little cause to thanke his enemy, that meant to kill him by shedding his blood, though he chanced to cure him by opening his Imposthume, which the Physitians could not doe. As little thanke may *Indas* looke for at Gods hand, for betraying his Lord and Master, the Lord of life, though he did

ἐν τῇ ἀεισμίν
 βελὴν καὶ περὶ γνώ-
 σις τοῦ θεοῦ ἐκδο-
 τὴν λαβάντες.

that which God had determi-
 ned: And the *Jewes* as little
 as *Indas*, who crucified Christ, &
*Him have ye taken, being delive-
 red by the determinate counsell, and
 foreknowledge of God, Aſ. 2.23.*
 and all sinners as little as the
Jewes: for the wages is given
 according to the worke in-
 deed, but the worke is judged
 according to the will of him
 that doth it: so that the wic-
 ked doing those things
 whereby they bring evill to
 God as much as they can, it
 must be imputed to them, as if
 they had indeed power to doe
 it, and had done it. And
 thus I come to the point,
 which is this.

*That all naturall men doe wish
 and worke all evill to God, and
 therefore are direct enemies and
 haters of him.*

Now because we cannot
 conceive any thing of God al-
 most, but in some proportion
 that

that we finde in the creature to him: Removing all imperfections: I will instance in three good things, wherein they goe about to wrong God.

First, *In the content and tranquillity of minde*, or if you will, *his pleasure*, by *displeasing him*.

Secondly, *In his good name*, and *honor due to him*, by *dishonoring him*.

Thirdly, *In his Riches and possessions*, by *dammaging him*, yea even his *Kingdome* it selfe, in a manner *de-throning*, and *deposing him*. I will but briefly give a touch of every one of these, because otherwise I shall not compasse to dispatch so much as I desire.

The first then is the *displeasing of God*: *Without faith it is impossible to please God*, saith the Apostle, and so it is impossi-

ble for the unregenerate man
but to displease God: their best
actions stinke in his nostrills,
The prayers of the wicked is abo-
mination to the Lord; in the
Proverbs, *My Soule abhorreth*
your new Moones and appointed
feasts, they are a trouble unto me,
I am weary to beare them, as the
Lord himselfe complaineth of
the Jewes, by the Prophet E-
say 1. 14. But my purpose is
not to shew how much the
Lord is displeased with them,
because I shall have better op-
portunity for that in the next
point, but how much they dis-
pleased the Lord: it is their
whole course, and study so to
doe almost; I know saith Mo-
ses to the Israelites, *that evill*
will befall you in the latter dayes,
because ye will doe evill in the
sight of the Lord to provoke him
to anger through the workes of your
hands, Deut. 31.29. And the
Prophet threatens in Gods
name

same, 1 King. 14, 15. The Lord shall smite Israel, and shall roote him out of this good Land, because they have made their Groves to provoke the Lord to anger: and Teroboams sinnes, wherewith he sinned against God are termed in the same Booke 15. 30. His provocations wherewith he provoked the Lord God of Israel to anger: And in the second Booke, 17. 17. Where you have a Catalogue of the sinnes of Israel, this concludes all: They caused their sonnes and their daughters to passe through the fire, and used divinations, and incantments, and sold themselves to doe evill in the sight of the Lord, to provoke him to anger. Therefore the Lord was very angry with Israel, and removed them out of his sight. Out of which places you may see what is the issue of the sinne of the wicked, what the scope, upon which their wit, and

H 4 will,

will, and wayes, are wholly set, namely to provoke the Lord to anger : and that sinne in this respect is enmity to God, and sinners enemies, I thinke it is plaine enough : for is not this enmity to doe all things, that we know will thwart and crosse a man, and to omit and neglect any thing, that might in any sort be to his liking : to delight to grieve, and vexe, and fret him? which the wicked doe in sinning against God.

Secondly, J might further illustrate this, from another peevishnesse, which the Apostle *Paul* hath observed in our nature, which is such that the *Law of God*, which should be a bridle to restraine and curbe our lawlesse lust, is a spurre to provoke and pricke it forward to runne more violently ; the more God forbids sinne, the more we bid for it, the more

greedily we desire it, Sinne saith the Apostle, Rom. 7. 8. Taking occasion by the Commandement wrought in me all manner of concupiscence: for without the Law sinne was dead, for I was alive without the Law once, but when the Commandement came, sinne revived and I dyed, And the Commandement, which was ordained to life, I found to be unto death, for sinne taking occasion by the Commandement, deceived me, and by it slew me: As if we did sinne upon purpose, so much the more, because it is offensive to God, to displease him, and as you had it even now, to provoke him to anger: and if God had need to deale with us, as he did in the story, who was wont to command the contrary, when hee would have any thing done, because he knew they would crosse him, and as the Philosopher censured Alex.^m

der, who thinking that he would make sute to him to restore his Country, which he had ruined (from which he was utterly averſe) when he ſaw him come toward him ſwore he would deny whatſoever he ſhould deſire, and he therefore demanded the cleane contrary of what he intended, that he would not reſtore his Country, and by that wile ſped in his ſute becauſe he did not ſpeed.

Thirdly, I might further preſſe this, becauſe our diſpoſition is ſuch naturally toward God, for the moſt parr, as we will be moſt *refractory*, in thoſe things which he moſt *earnestly requires at our hands*: if there be any ſervice more pure to him, any performance of ours more precious then other in his ſight, any duty that he delights in, we are more aukward and unto-ward

ward to that, as if we did it of purpose to displease him, and to provoke him to anger, and I could instance here particularly, in the *Sanctifying of his day*, in private and frequent prayer, and many other the like, but this that hath beene said already may suffice concerning the first, the displeasing of God, to shew that it is a character of enmity, a badge of hatred: and as it is said in the Gospell of the Tares, sowne while the husbandman slept, *ὁ ἐχθρὸς, an enemy hath done this*, so the wicked that doe this continually, may be branded in the forehead with this marke, and knowne to bee an enemy.

Secondly, the second act of enmity whereby the wicked men seeke to bring evill upon God is by *dishonouring him*: which they doe in finishing

ning many wayes, both in conceiuing very meanely and basely of him in their minde, or else they could not sinne, and so speaking diminutively of his Majesty, yea, blaspheming his holy Name; as also in the very sinne it selfe, which as it brings a deformity upon themselves is dishonourable to him as the Creator, and as it is a difformitie from his holy Will, and disobedience thereto is dishonourable to him, as the King and Governour of all things; for as the mangling and defacing of some noble Pictures, robs the Artificer of his deserved praise, and so tends to his disgrace: and as the disobedience of the Subjects is a dishonour to their Soueraigne: so we blurring and mangling of our owne Soules with sinne, and the Image of God in them, doe impaire the glory of his Wisedome and
Worke-

Workmanshippe of which hee made them to have beene Statues and Monuments, and rebelling against him, deny him the glory of his power and Soveraignetie, and make both his Wisedome and Power to be called in question: the defects that be in us, redounding in some sort to the discredit of him that made us, as though hee wanted either power or wisedome to have prevented, or to redresse it. Now ye know that *God made all things to his glory*, and he is most tender of his honor, and therefore to deprive him of that is the greatest indignity we can offer him, and must needs proceede from the greatest enmity: Wee cannot adde any thing indeede to the glory of God, who was all glorious in himselfe before the world was made, and stands not in neede of the creature:

creature; much lesse can wee dimme or diminish it, but we are said to glorifie him, and he takes it so, and rewards it so, when wee doe according to the prescript of his Will, the proper end of our creation: and then wee dishonour him, when wee transgresse and swerve from that, as much as lies in us, though God cannot sustaine any losse in this neither, because hee is able to correct our active injustice, by his vindicative justice, and so reduce them to his glory, and then when wee will not glorifie him, yet hee will be, and is glorified by us: Now both this and the former, the displeasing and dishonouring of God argues the deeper hatred in us, because they are joyned with contempt.

First, in that we doe these things and sinne, notwithstanding

ding Gods command, his promises, his threatnings, is not this open contempt, as Aristotle defines it: *Disdain is an action of glory about that seemes nothing worth.*

Secondly, in that we doe it in his presence, and before his face, as it were.

Thirdly, that wee doe it upon such beggerly termes, for so little advantage to our selves: The first sinne, was it not for an Apple; and are wee any wiser Merchants, who exchange God and his favour for as small trifles for a little brutish pleasure, for a little red earth, for a shadow of honour, &c. which argues infinite contempt of the infinite Majestie.

But I passe to the third. Thirdly, evill which carnall men labour to bring upon God, which is of losse and dammage, and that of his King-

ὁ ἡλιωὺς ἐστὶν
ἐν ἡμέρᾳ δέξας
πρὸς τὸ μυσ-
τὸς αἰῶν γαυρό-
μενος.

Kingdomes. *Thou Lord God Almighty art King of Saints, Revel. 15. 3. and there God reigneth in a more particular manner, where his Lawes are obeyed; but they that disobey him, cast off his yoke, and acknowledge no subjection to him: and they rebell and fight against him, and so are enemies in all properties, and he accounts them so, as you see in the Parable, Luke 19. 14. But his citizens hated him, and sent a message after him, saying, we will not have this man to reigne over us: and the noble man at his returne, saith, v. 27. But those mine enemies which would not have that I should reigne over them, bring hither and slay them before me: yea, they doe not onely breake their allegiance to God, and breake out into rebellion against him, but even depose him, and set another*
in

in his throne : they make themselves the worst part of themselves, *their flesh their God*, nay, the sins of their flesh their master, *For know yee not*, saith the Apostle, *Rom. 6. 16. that to whom yee yeeld your selves servants to obey, his servants yee are to whom yee obey, whether of sinne unto death, or of obedience unto righteousness* : now carnall men obey the law of the flesh, the law of sinne, and it they follow, therefore that is their Master, their Lord, their God.

Secondly, *the world is their God*, and therefore *converseness* one principall part of the worship of the world is filled *Idolatry*, *Col. 3. 5.* which may be proportionably accommodated to any other thing that is predominant in our heart and affections.

Thirdly, *the Devill is their God*, and so the spirituall enemies

mies of the regenerate man are called, *Principalities, and Powers*, *νοκυριαρχιαι*, Ephes. 6. 1. and it is said of wicked men, 2 Cor. 4. 4. *In whom the God of this world hath blinded the minds of them which bekeue not, lest the light of the glorious Gospell of Christ, who is the Image of God should shine unto them: and they are dead in trespasses and sinnes*, Ephes. 2. *Wherein in times past yee walked according to the course of this world, according to the Prince of the power of the aire, the Spirit that now worketh in the children of disobedience. And is not this enough to make it true that man naturally is enemie to God and hates him, when they thrust him out of his Throne, and thrust the Devill, the World, the Flesh, into his Throne, to doe all service and homage to them? And this leads me unto the last Consideration, whereby wee may*

may discover their hatred to God; for you may remember that I told you the last time, that wee might take notice of their affection, both as it respected *God immediately*, which wee have hitherto treated, and mediately as it is carried to some other thing: and that is of two kindes, the enemies of God, and the friends of God: for *Amicorum omnia sunt communia*; but more especially they have *common enemies*, and *common friends*: And therefore hence wee know the hatred of carnall men to God, first, in that they love *Gods enemies, the Flesh, the World, the Devill*, and all such men as yeeld their service and obedience to them, and that in so high a degree, that they rob God to pay them, that which they never owed them: They make them their King, they honour them, they please them;

them: they love them with all their heart, and all their mind, and all their strength: which are due onely to God; like some impudent whores, that bestow all their Jewels which they had received as love tokens, from their loving husbands, upon their lustfull lovers; As the Lord also complaines of the *Israelites*, by the Prophet *Ezekiel*, 16. 17. *Thou hast also taken thy faire Jewels, of my gold, and of my silver, which I had given thee, and madest to thy selfe images of men, and diddest commit whoredome with them, And tookest thy broidered garments and covered them, and thou hast set mine oyle and mine incense before them: My meate also which I gave thee, fine flower, and oyle, and honey, wherewith I fed thee, thou hast even set it before them, for a sweet savour: And thus it was, saith the Lord God: As Eudocia the Empresse, unwittingly*

tingly incurred her Husband *Theodosius* his displeasure, by giving a faire Apple which he had given her, to *Paulinus*, who ignorant of the matter, presented it againe as a rare one to the Emperour: and this was an Apple of strife betweene them: So both our first Parents gave the Apple to *Diod* as it were, and we all give all those precious graces of minde and body, and estate, which God hath given us, to the service of Gods enemies, and so discover our hatred to him.

*The Friendship of the world,
&c. is enmity with God. Iohn
4.4.*

Secondly, As this appears by our love to Gods enemies, so by our hatred to his friends: The Apostle *Iohn* saith, *1 Ioh. 4. 20. If a man say I love God, and hateth his brother, he is a lyar: for he that loveth not his brother*

ther whom he hath seene, how can he love God whom he hath not seene? Now this is perpetuall, for wicked men to oppose and hate the children of God. *Ponam inimicitiam, &c.* saith God himselfe, I will put enmity betweene thee and her, and betweene thy seed and her seed, the seed of the woman, and the seed of the Serpent, the seed of Sathan, and the seed of Saints: And in those words, as one said, *Incipit liber bellorum Domini*, the Booke of the warres of God beginnes: and as there is an hatred in generall, so

Secondly, Those are most opposed of the world, and worldly men, which have most similitude with God, which is most like their heavenly Father, and resemble him most in all gracious cariage, all holinesse of life and conversation: And those who in that respect are most deare to God: those especial-

ſpecially, doe wicked men ſhoot at, with reproaches and ſcorne, and ſlander: That garment of righteouſneſſe, parti-coloured with all variety of graces, is a great eye-fore to them, and makes them maligned, as *Ioſeph* was of his Brethren, for ſome ſuch teſtimonies of his Fathers ſpeciall love toward him.

Thirdly, thoſe that have more neere and ſpeciall relation to God, as his ſervants, in peculiar title, *His Meſſengers*, *his Miniſters*, they are ſure to have a large ſhare in the worlds hatred: eſpecially if they ch'ance to come within a mans walke, if they come neere them, then they will be ſure to blurt it out, though they ſmothered it before perhaps, and ſay as *Ahab* to *Elias*, *Hast thou found me, O mine enemy?* All which doe argue that naturall Antipathy which is betweene

tweene a naturall man to God; for this is a certaine conclusion, that they doe inwardly hate the Saints of God: And that is a certaine evidence that they remaine still in their corruption, even as when we can say with the *Psalmist*, *All my delight is in the Saints upon earth, those that excell in vertue, when we love the Brethren, that we are passed from death to life.* 1 *Ioh.* 3. 14. And this is a certaine consequence, if we hate Gods children, we hate God himselfe: And now beside our aptnesse to the hatred of God, directly confirmed, I might strengthen the same with the consideration of our auker nesse and aversenesse from all reconciliation to him: *I have stretched out my hand, saith Wisedome, Prov.* 1. 14. *And no man regardeth, Yea all the day long, saith the Lord in the Prophet, to a rebellious people: We are not wil-*

willing to heare of a parley, much lesse of a peace: and this place is prooffe enough of it, where you see how farre the Lord is forced as it were to condescend and yeeld to our untowardnesse, when his Ambassadors, to whom he hath committed the word of reconciliation, say thus, *We are Ambassadors for Christ*, as if God did beseech you by us. We pray you in Christs stead be ye reconciled to God. But it is time to passe to the second point; and having shewed the enmity of man to God, to shew now in like manner the other part of this relative and reciprocall affection. *The enmity of God to man.*

The point then is this, that God is an enemy to all men, as they are by nature, and hates them. Before I proceed any further in the declaration of this truth, it will not be amisse I thinke

I

to

to remove one objection, one scruple lest some may happily stumble at it: and that is this.

How can God whose essence is himselfe, who is a most pure and simple Act, and therefore ἀπαισιος, &c. be said to have any affection, or be that granted, how can God who is said to hate nothing that he hath made; and whose φιλαλδευσις is tender love to mankind, is particularly commended by the Apostle, Tit. 3. 4. be said to hate men? or admit that too *de posse*, that it may be, how can this appeare true *de facto esse*, when as without controversie the elect of God, whom he loved from all eternity, never fall from that love, no not while they are in the state of nature, and for the Reprobate, God bestowes many favours upon them in the things of this life, and

and offers freely and truly to them, at least many the participation of eternall life and happinesse; and so that it is their fault that they have it not? There be three branches you see of this objection, which I will answer as I can, briefly and orderly.

First, for the first, there is no great difficulty: The answer consisting in two things.

First, God is to be considered two wayes. First, as he is in himselfe, and his owne excellency. Secondly, as he hath revealed himselfe, and so as it were bowed himselfe downe to our capacity, in the former consideration, as in himselfe he is a *simple essence*, and *pure act*, without any composition of matter and forme, and without all distinction and variety of qualities,

he is onely that which he is, and thus we cannot at all apprehend him but in the second as he hath revealed himselfe, so we may distinguish many attributes in him, which he hath taken to himselfe: That what we could not graspe together, we may by parts in some sort lay hold of: As *Cyrus* passed the river *Euphrates* by dividing it into many small streames.

Secondly, the second thing to be considered, is that among those things that are attributed to God from the creature: some things are *simply* perfections, some involve some imperfection in them also, or perhaps better, some thing in them is conceived as a perfection, to which notwithstanding there cleaves some imperfection also: here we must sever the one from the other, and ascribe the perfection

fection to God, but proscribe and banish the imperfection : As in this case, *Hatred* is attributed to God, being taken from living, especially reasonable creatures : as it imports a dislike of evill, so it notes a perfection ; but as it connotes a dislike by way of passion or perturbation, as it is in the creatures, so it hath a mixture of imperfection : in the former sense it is properly given to God, in the latter it cannot : thus you see the first part. how hatred agrees to God : as an Attribute taken from Analogy to the reasonable creature, being a simple dislike, and aversion from evill without any motion or perturbation,

The second is, how God can hate any of his creatures, especially man.

I answer, man may be considered two wayes, first as crea-

ted, and so God saw all things that they were good, and loved them, and above all, man, whom he had made according to his owne Image. Secondly, as *corrupted* and defiled with sinne, and God, who is a God of purest eyes, who is not a God that delighteth in iniquity, cannot chuse but abhorre him.

The third is something harder, and so the place, though it be alledged but out of the Apocrypha, *God hateth nothing that he hath made*, may be satisfied: not simply in it selfe and for it selfe, but yet he hateth *Sinne* in man, which is not of his making, and man secondarily for his sinne.

Thirdly, the third is somewhat harder. How this is true, since neither Elect nor Reprobate are hated by God, though in the state of corruption: for the Elect I answer they may be
con-

considered two wayes, first according to Gods eternall counsell and secret will toward them, and so he is unchangeable; he loves them from the beginning to the end, from eternity to eternity, *Whom God loveth once, he loveth to the end: Iob. 13.*

1. ^b For the gifts and calling of God, are without repentance, *Rom.*

11.29. There is no interruption of this love, much lesse blotting out of the Booke of life. *Nulla litura in deretis sapientum*, as the Stoicks were wont to say. *I have blessed him, and he shall be blessed*, as *Isaack* said of *Iacob*. *Quod scripsi scripsi*, that which I have written, I have written, as *Pilate* said to the *Jewes*.

But secondly the elect may be considered according to Gods revealed will, and so during the time of their corruption, he reveales no other, but that he hates them: And he may be

ὅτι καὶ αὐτὸς μὴ ἀν-
ταρξάμενος τῇ
καρδίᾳ καὶ κλητῇ
τοῦ θεοῦ

truely said to hate them in two respects, or with a double hatred.

First, as they are in themselves, *Odio paterno*, as a Father may be truly angry with his child, and during that state be said to hate him.

Secondly, as they are in Christ, *Odio inimicitia & proprio*, as one doth his enemy: the former may be conceived in three respects.

First, *Ex quoad parte termini*, that I may speake so, because hee sees nothing in them which hee can love, being all over-spread with sin and corruption, nothing but what he may most justly hate.

Secondly, *Ex parte effectus*, because hee gives no signification of any thing but displeasure and hatred, neither causing the sight of his countenance to shine upon them,
not

not so much as giving them a good looke, much lesse bestowing his favours upon them in that manner that hee doth where hee loveth; but on the contrary in token of displeasure many times sharply correcting and chastizing them.

Thirdly, *Ex parte sensus*, which followes from the former two, because he behaves himselfe towards them, that they gather no comfortable assurance of love toward them, but evident tokens of wrath: and thus hee may bee said to hate them, as they are considered in themselves with a fatherly and improper kinde of hatred: but secondly, as they have Christ their suretie, so hee hates them indeed and properly, so that hee will inflict the utmost punishment upon that their sinne, justice doth deserve, which

being considered as suffered and undergone by them in the person of Christ their surety, then his love towards them is grounded upon a new title: for besides his free mercie of *predestination*, he loves them now in *justice*, as just by vertue of *Christs purchase* and *Redemption*.

Now secondly, in the second place for the *Reprobate*, I say that God doth absolutely and simply hate them in the state of naturall corruption: neither doth his favours of this life temporary confer'd upon them, nor eternall of a better offered unto them prove the contrary: for the favours of God are of two sorts.

First, *Common*, which are indifferently distributed to all out of his generall bounty and liberality.

Secondly, *Speciall*, such as
are

are proper and Peculiar to his elect, both those are of the former kinde, and all such gifts as in Gods Decree have no necessary and infallible connexion with everlasting life, and so no marvell if the Reprobate have part in them as well as the Elect or rather: *God causeth his Sonne to shine, and his raine to fall upon the evill and the good, the just and the unjust, Matth. 5. 45.* for these are such things, *as a man cannot know love or hatred by them, Eccle. 1. 9.* The Papists abuse this place to prove that no man can know whether we be in the state of grace or no; but *Salomon* affirms not that, but onely thus much at the most: no man can know it by all that is before them, as our Translation hath it, that is, by outward and common favours; for *Isaiah* reads it cleane otherwise, onely those
are

are speciall favours, and tokens of Gods speciall love which are conjoynd with everlasting life, as faith, and other saving graces, and those belong onely to the Elect. And thus having removed this dead *Amasa* out of the way which might have hindered our march; I goe on to the prooffe of the Point: *That God is an enemy to all men in their naturall corruption, and doth hate them*: I will not trouble you with many places of Scripture heaped up, because all that have beene produced in the former Point, doe give witnesse to this also, the terme *Enemy*, as I then shewed importing a reciprocal affection of hatred betwene two: two or three shall suffice; and first, that place I thinke is most pregnant in the *Ephesians* 2.3. *We were by Nature children of wrath, even*

as others; where the Apostle saith, that both the regenerate and others, even all men are children of wrath: which implies two things.

First, that wee are subject and obnoxious to the wrath of God and the heavy effects of that eternall condemnation, for both, I thinke, are included in the word wrath.

Secondly, that we are borne so, which is the meaning of the other word, sonnes or children of wrath; and to set that downe yet more expressely, there is another word joyned with it, by nature, *We are by nature children of wrath*: Again, *Rom. 5. 18. By the offence of one the fault, as the old Translation supplies the Text, judgement, as the New, came on all men to condemnation; and in the 12. verse, By one man sinne entred into the world, and death by sinne; and so death passed*

sed upon all men for that all have
 sinned: Againe, Gal. 3. 10. For
 as many as are of the Law are un-
 der the curse, for it is written, Cur-
 sed is every man that continueth
 not in all things which are writ-
 ten in the Booke of the Law to doe
 them: and supposing that all
 are borne in sinne, you have
 a plaine and literall testimony,
 Psa. 5. 5. Thou hatest all workers
 of iniquitie: But this will be
 more cleare in laying out the
 ground of this hatred, which
 in generall hath beene already
 opened the last time, to be that
 dissimilitude which is betweene
 God and us: he is אֱלֹהִים, אֱלֹהִים,
 אֱלֹהִים, according to the accla-
 mation of the Elders, Rev. 4.
 which the Etymologists de-
 rive from the privative Particel
 and אֶרֶץ, earth, in whom there
 is no earth, no pollution, but
 all heavenly puritie: & we are
 according to that proclama-
 tion of God, Ier. 22. 29. Earth,
 earth,

earth, earth, our understanding and will, and affection being altogether earthly, no purity in them, but all earthly pollution: He is the King of Saints, as you had it out of the Revelation 15. the holy one of Israel: but wee are the slaves of sinnes and Satan, and by going a whoring from God, and committing folly with the creature, we are become everie one of us, as Tamar told her brother Ammon like one of the foolies in Israel, we are an adulterous seed, and he is a jealous God, and no marvell if there be a divorce of our affections: For what fellowship hath righteousness with unrighteousnesse? and what communion hath light with darkenesse? and what concord hath Christ with Belial? 2 Cor. 6. 14. And can two walke together except they be agreed, saith the Prophet: but more particularly, as I said before, that

that mans hatred to God arose from two things.

First, Because he *forbids the evill of sinne*, which they love as an holy Law, and

Secondly, because he *inflicts the evill of punishment*, which they hate as a just Judge, and so crosses them in both respects, for in the former they see he is not like them, in the latter they perceive hee likes them not: so proportionably there is a double respect in naturall men as sinners upon which Gods hatred to them is a ground.

First, sinne as it is *sinne*, by reason of which they are not like to God.

Secondly, sin as it is *hatred to God*, by which it appeares they like not God: for there be two causes of love principal, as *Gregory de Valentia* notes, the first is the *goodnesse of it*; the second is the *good inclination towards*

us: goodnesse of it selfe is attractive, *καλὸν* from *καλεῖν* and *ἀγαθόν*, from *ἀγαπᾶν* *ἀείν*, because it doth as it were invite and call to it, and every man is willingly to runne after it, but love is more lovely and more forcible, *magnes amoris amor*, as they say: the reason is because that seemes to give us some proprietie in this thing, so that we love it as our owne, and this is enough to recompence the want of the other, yea to make it seeme to be where it is not, *Suum cuique pulchrum*, the Crow thinkes her bird the whitest: and as it is in love, so you must understand it contrary in hatred: there are two causes: first, evill in a thing: secondly hatred too, and these two things are in wicked and carnall men by nature: for which God is an enemy unto them, and hates them.

First

First, Sinne, *Esay 59.2. But your iniquities have separated betweene you and your God, and your finnes have hid his face from you.* Sinne makes the wall of separation betweene God and his people: Sinne is the *veile of covering* that hinders the pople from beholding the *Holy of Holies*: and in the second of the *Ephesians* you have naturall men, stiled *the children of disobedience*; in the second verse, and in the third, it followes, ** the children of wrath*, to note that our disobedience is that onely cause of *Gods displeasure*: and you shall observe it through the whole course of Scripture, that God was never angry with Israel, but Israel first provoked him by his finnes: and therefore *offense* to note the connexion of both these signifies both *sinne* and *anger*, and this appeares sufficiently
out.

αἰὶ ἀποθνήσκει.

* τὸν ὀργισ.

out of all other places that have beene alleaged.

The second ground of Gods enmity to us for our sinne as it is hatred of him, is contained in the former, and needes no further explication: But now for the further illustration and confirmation of the whole Point, that God is an enemy, and hates men as in the state of sinne and corruption; three things may be considered, out of which will appeare, both that it is, and what it is, and wherein it consists, and what are the fruits of it.

The first is the *filthinesse of sinne,*

Secondly, the second the *holinesse of God.*

Thirdly, the third, the *grievousnesse* of the punishments that God inflicts for sinne.

The two former I will passe over now, because I meane

to make use of that which I thinke needfull and pertinent in them, in a more oportune place : onely remember what hath beene delivered in the former point, that may helpe to the understanding of them.

I come to the third and last of them, the *Punishments*, which God in his just wrath against sin, and hatred of it doth inflict upon sinners : which if you will see how great and grievous they are, take but a view of them three wayes.

First, in some particular and remarkeable examples.

Secondly, in the generall nature and kindes of them.

Thirdly, in one singular, which hath both undergone, and overcome them all, *our Saviour Iesus Christ*. And by this, Gods detestation of sin, and sinners for sinnes sake, will be sufficiently manifested ; and as I declared mans hatred to
God

God by the effects of it, so the same course is more fit here, and more necessary, because there is no such affection to be conceived in God, but in relation to those effects, which he produceth like unto those creatures which are, and when they are so affected.

To speake first of the generall nature and kindes of punishments, as man sustaines for his sinnes; *Punishment is nothing else but some evill inflicted, for some fault committed; and therefore includes two things.*

First, the sufferance of some evill, and this is as it were the materiall of it.

Secondly, the reference to some fault precedent, and this is the formal as it were; which makes it properly punishment, which otherwise would break *malum natura*: as suppose *Adam,*

dam, had beene blind or so before his transgression, that blindness would have beene evill to him indeed, but onely *malum natura*, but because it was not inflicted by justice for sin, it would not have beene *malum Poena*, a Punishment: for Iustice sheweth its dislike to sinne two wayes.

First, before sinne committed by prohibition.

Secondly, after sin is committed by punishment: I might perhaps adde another clause, and say, there must be a third condition to make an evill, a punishment, that it be inflicted with a mind of punishment, and so maketwo kinde, or two significations of punishment.

First, Proper, where all those three conditions are found.

Secondly, Improper, where the last is wanting: the evils that God brings upon the wicked, are properly Punishments,

ments, because they are evils,
and they flow from Gods ju-
stice against sinne, and that
with a purpose of punishing
that sinne, the evils that Gods
children suffer, are improperly
punishments, but properly cha-
stisements, because though
they be evill, and laid upon
them for their sinne, yet they
are not so much *animo puni-*
endi, as *animo corrigendi*, not as
from a Iudge, but as from a
Father, not to revenge, but
to reforme them: or rather
they may be distinguished, not
from the persons upon whom
they are inflicted, but from
themselves: for Punishments
may be considered, either as
intermedia or as *ultima*: the *in-*
termedia, &c. Chastisements
of their owne nature, inten-
ded for the amendment, both
of the wicked and godly, upon
whomsoever they fall: but
Supplicium ultimum, because
it

it cannot be conceived as medicinall at all, but as *Pænal* onely that is properly and simply Punishment: so in Commonwealths, all other Punishments inflicted upon the delinquent party, are medicinall, for the recovering of them to honest life, according to the lawes, but the last of Death, which is the last that the Magistrates power can extend it selfe unto, is onely *pænal*, and cannot be conceived as intended in love, for amendment of the malefactors.

But this shall suffice to have pointed out the nature of a Punishment, now to conceive distinctly of the kindes of punishments in generall, which God in his just wrath, and indignation against sin, inflicts upon sinners: I thinke you must take the whole extent of the materiall of them, namely
Evill:

Evill: for man having offended against Gods justice, which is infinit, cannot be satisfied unlesse all evill be brought upon the sinner, which he is capable of: for in civill Courts of Justice, indeed a punishment in the same kind that the offence was, at least in one kind of evill, will make sufficient satisfaction: but where the offence is against God, it is not so: for though it be *ex parte principii*, but one fault, yet it hath *ex parte objecti*, an infinite guilt.

Nay, Secondly though it be *ex parte principii*, but one *formaliter* in that selfe, yet even in that respect also it is all *virtualiter*, in the seede, in so much as the offender in that once offended against God the Authour of the Law, and so against the whole Law, according to that in the Apostle *James 2. 10. Whosoever*

K

shall

shall keepe the whole Law, and yet offend in one point, he is guilty of all. For he that said Doe not commit adultery, said also doe not kill.

And thirdly, though it be but one actually, yet it is interpretatively by all, because the same party hath a mind and will to commit all, if there were the like occasion, now as God accepteth the will for the deed, when there is a willing minde, so he imputeth; And though we doe not say that God will *de facto* punish the wicked for all the finnes that they would have committed (as some fondly would have infants predestinated either to life eternall for the good, or to condemnation, for the evill which he foresaw they would have done, had he lent them longer life) because then all should have equall punishment; whereas there are degrees

grees, and that no doubt according to the degrees of their actuall finnes. Yet it is no error to say, that God may *de jure*, punish any one sinne with all kindes, and all degrees of punishment, not for finnes they would have committed, to speake properly, but for that one which deserves all in strict rigour of Iustice, as well as if all were indeed committed, and that for this reason, because that containes all in it, and is as much as all in the minde of the sinner that committed it, though he were hindered, that they did actually breake forth: and as this is true of all sinne, so properly of originall, which is all: so that to make the fault and the punishment equall, wee must divide punishment by the evill, and make it all evill that a man is capable of.

The whole latitude of e-

K 2

vill

vill, then you shall take by a threefold distinction:

The first is this, the first evill is either *Damni* or *Sensu*, as they use to distinguish punishment: either a losse and privation of good, or a position and feeling of some evill, privative or positive: for this distinction must not be restrained to eternall punishments, as the Schoole seemes to doe, but is generall to all, as you easily doe and shall perceive: and this distinction is taken from the adjuncts or affections of evill, or at least we will take it so without scrupulous inquiry for the present.

Secondly, the second is taken from the causes or integrall parts: and so evill is loathsome in effects, that death, as it is generally used in Scripture, and by name, in that of *Genesis* the intermination of God, 2. 17. *In the same day*

day that thou eatest therereof, that is, of the forbidden tree, thou shalt die surely : where according to the meaning of God, there is a *Synecdoche* of one eminent kind of punishment for all the rest, and if the signification of the word be extended to all the particulars there under comprehended, there must needs be a metaphor in regard of some : for both the separation of the soule from God is so called Death by the trope, and eternall death hath the same reason : now to lay out the parts in some order : as if divided the good of man, in the explication of Happinesse, and it was either *Summum*, the favour of God : or secondly, *Subordinatum*, and that againe two fold, first, *Internum*, with the essence of man, as it were; or secondly, *Externum*, without him, *Internum* againe

two-fold; first, in the Vnderstanding, secondly, in the Will: first, in the *Soule*, secondly, in the *Body*. In the *Soule* againe two-fold, so it is contrary here, which you may reduce to these five.

First, the displeasure of God, and enmity with him.

Secondly, darkenesse of the Vnderstanding, and ignorance.

Thirdly, perversnesse and crookednesse of the Will.

Fourthly, Distemper and diseases of the body.

Fifthly, Crosses in the outward estate, want, and shame, and all the rest: And let no man looke backe to the scope of this Discourse, which was to shew how God shewes his enmitie to sinners, and hatred to sin, in bringing those punishments upon them for it, and than looke upon this

Catalogue and wonder, to see both mans sinne which is in the third, the untowardnesse of the will, and Gods wrath, which is the first of them: to be brought as punishments: for there is a double consideration of these two.

First, for the rise of them, and then the order of them is thus. *Mans sinne is the first which provokes Gods displeasure,* which brings all other punishments upon man.

Secondly, for the continuation, and then it is thus: *God being provoked, justly suffers man to continue and goe on in his finnes,* which continually addes fewell to the fire of Gods wrath, and that being the principall linke drawes the chaine of all plagues along with it: So that you see in this respect, both the continuation of sinne, and of Gods wrath, ariseth from

Gods wrath provoked by the first sinne, and so are mutuall causes one to the other: and this is the second distinction.

Thirdly, the third is from the effects, and containes the *Species of punishment*; which are two; first *Temporall* in this life; secondly, *Eternall* in the life to come: and the principall differences betweenethese two are three-fold:

First, in regard of the intension of them for the punishments that God inflicts here, are not in the highest degree that they may be, but in a more remisse, mingled with the fruition of many mercies.

Secondly, in the *Extension*: for all punishments that make up our full misery are not inflicted, no not upon the wicked here, but in the life to come they are.

Thirdly,

Thirdly, *In duration*: for punishments suffered here by the wicked, are neither continued without intermission, but have many *Lucida interval*la, nor continuall without end, but are all concluded in death, which brings a change of this estate: but the punishments of the life to come, are to indure without ease or end. And the reason is, because this life is the time of Gods *patience* and *long sufferance*, and *gentlenesse* towards sinners; wherein he doth either win them by his blessings bestowed, or leaves them without excuse, by reason of his blessings abused, and so manifest both the inability of nature to helpe it selfe out of its misery, which it is fallen into by sinne, and the equitie of his judgements which are so sweetly tempered with many mercies, before they are

excluded, and therefore all Gods dealing towards men here is medicinall, though in it owne nature it prove mortall, through the corruption of the wicked: but the other is *supplicium ultimum*, &c. And those are the three distinctions of Evill or Punishment: where the first must be in the second; and the affections in the parts; and both first and second in the third, as in the kindes. For example, in the distribution into integrall parts.

The first was the *Displeere* and wrath of God: where you must understand a double punishment, both *Paena damni*, the lasse of Gods favour, and *Paena sensus*, the feeling of his displeasure, and so for all the rest: there is both the privation of some good conferring to our happinesse, and the Position of some evill conspiring to

to our misery.

So likewise in the third Distribution, which was into Species or *kindes*, but in the first of *Temporall*, you must apply all the particulars of the second ranke by the parts of punishment (of which I named them as principall) and that both *privately*, and *positively* according to the first: and in the second *eternall*, you must doe the like, onely adding those differences, which I mentioned before to their *kindes*.

And now if I should goe about to rehearse the particulars, it would fill a large Volume which would be written *Without and within*, lamentation and mourning and woe: like that which the Prophet *Ezekiel* saw, 2. 10. If I should muster them all together, under their severall Colours and Ensignes they would make a mighty

mighty army, the *Army of the great Lord of Hosts* : and it would appeare by them, I thinke how highly the Lord is displeased with *Sinne*, how how terrible an Enemy hee is to *Sinners*, and how he bates them. You may read a copious enumeration of many particulars, especially of *externall punishments*, which are therefore set downe, not because they are the greatest, but because carnall men are most sensible of them, *Deut. 28.* and this is also evident out of that place, that all those are brought upon a man in Gods just hatred and anger for the *transgressions of the Law* : Who can tell the misery of man, when God doth not onely *withdraw the light of his countenance* from him, which the *Psalmist* accounts the onely good; *Many say, who will shew us any good, but Lord lift*

lift thou up the light of thy countenance upon me, as you have it diverse times repeated, *Levit.* when it is, as *Job* speakes, 16. 12, He sets me up for his marke; His arrowes compasse mee round about, bee cleaueth my reins asunder and doth not spare: bee poureth out my gall upon the ground, he breaketh me with breach upon breach, he runneth upon me like a Giant: and *Chapter 6. verse 4.* The arrowes of the Almighty are with me, the poison whereof drinketh up my Spirit, the terrours of God doe set themselves in array against me: when as the Prophet *Jeremy* complaines, *Lament. 3. 12.* Hee hath bent his bow, and that like an enemy. *Chap. 2. ver. 4.* Hee stood with his right hand as an adversary, and set me as a marke for the arrow: he hath caused the sonnes of his quiver, as the Hebrew Text hath it, the arrowes to enter into my reins.

Secondly,

Secondly, Againe, what a misery to be stricke with such *blindnesse*, that we cannot finde the way to heaven, no more than the *Sodomites* that groped for, but could not finde *Lot's* doore where the Angels went in, no, nor see the plainest truths that concerne that way, not the fundamentall and Elementary principle, no more than blind *Sampson* could see the pillars of the house, but was faine to have a guide to leade him to them: but live in more than *Egyptian* darknesse, and are given over to most grosse errors by the just wrath of God against sinne, as it was, and is in many Nations at this day, and in the Church of Rome, where *Antichrist*, in 2 *Thes.* 2.9. whose coming is after the working of Satan, with all power and signes, and lying wonders, and with all deceiveablenesse of unrighteousnesse

nesse in them that perishe, and the reason followes, because they received not the love of the truth, that they might be saved, for this cause God hath sent them strong delusions, that they should beleeve a lye, that they all might be damned, who beleeved not the truth, but had pleasure in unrighteousnesse.

Thirdly, What a depth of misery is it, that man should degenerate below the brute beasts in brutishnesse, which notwithstanding is a just effect of Gods wrath for sinne, as it may appeare out of the first to the Romans, 21. Because that when they knew not God, they glorified him not as God, neither were thankfull, but became vaine in their imaginations, and their foolish heart was darkened, &c. God also gave them up to uncleannesse through the lusts of their owne hearts to dishonour their owne bodies: And againe, ver. 26, God

God gave them up to vile affecti-
ons: And Againe, ver. 28.
God gave them over to a reprobate
mind, to do those things that are
not conveniens.

But what Arithmetick can
count the number of those
miseries that attend man in
regard of his body and out-
ward man; deformity, aches, dis-
eases, death, discomort, poverty,
famine, pestilence, warre, and
the rest: If the Cabalists count
be good, there be so many
precepts in the Law, as there
are Letters in the Decalogue,
and as many as are included in
the numerall Letters of the
word *חוריה* namely 611. of
which there are 365. Negative
as many as there be dayes in
the year: Affirmative 246.
as many as the Anatomists
number bones in a mans body:
I answer, there be more pu-
nishments for every joynt of a
sinner, with which he hath
trans-

transgressed every part of the most holy Law of God, than there are dayes in the yeare: And all these are the just effects of Gods enmity to sinners, his wrath against sinners: And yet ye have not all, for what is all this, though we had called every one of those particular plagues by the name, as *Cyrus* could have done all his Souldiers, and set them all in battle array against you, to that which is behind: the torments of hel, the blacknesse of darkepeffe, the Rivers of brimstone, the fire that never goeth out, the worme that never dyeth, the breath of the Lord kindles that fire, and the wrath of the Lord feedes that worme, the apprehension of which gnawes the conscience: That weeping, and wailing, and gnashing of teeth. *Nomina vel ipso pene tremenda sono,* that I may not tell you of that banne

banne of Proscription, that bill of Divorce, by vertue of which they shall be separated from God, and cast out of his blessed presence for evermore: Excommunicated as *Adam* was out of Paradise, and banished for ever out of Heaven, from the beatificall vision of God, from beholding of Christ Iesus, from the society and Quire of Saints, and Angels, which sing perpetuall *Hallelujahs* to the Lord, and to the Lambe that sits upon the throne: while they goe cursed into everlasting fire, which was prepared for the Devill and his Angels; in a word, into everlasting condemnation: O *Eternitas*, as he cries out, O *Eternitas in bonis infinitum bonum in malis infinitum malum!*

I list not to play the Rhetoritian, upon the consideration of Eternity.

But

But which of you can think upon it, and weigh those words inserted, *for Ever*, without horror and astonishment? And now perhaps if you could but repeate those words sometimes with your selves, *tormented for ever*, and so often as you were about to be angry with God, to sinne against him, as he counsell'd *Augustine* to repeate the Alphabet when he was angry, if you could rehearse that *for ever*, you would take heed how you ever sinned. *Dives* thought his brethren would beleeve, if some were sent from hell to tell them the torments of the place, and to take heed that they neere come there: Beleeve ye *Moses*, and the Prophets, beleeve the Law, and threatnings of God: Beleeve an humbled Christian, for he comes from hell scorched with the flames of Gods wrath: and beleeve me,

me that these argue Gods hatred against sinne, his enmity to sinners.

And thus much of the first things I propounded in generall, to illustrate the wrath of God against sinne, from the nature and severall kindes of punishment which a sinner doth incurre.

Secondly, the second thing was (as you may remember) the consideration of some remarkable particulars.

First, let the first be of the Angels.

The Angels, for one sinne as most thinke, and it is probable, *The Angels which kept not their first estate, but left their owne habitation, he hath reserved in everlasting chaines under darknesse, unto the judgement of the great day, Jude 6.* The excellency of their nature, which bare that Image of God with the nearest resemblance, and
are

are therefore called the *Sonnes* of God in a singular manner: their multitude, the good that might have come from their preservation, their service and praying of God; the evill which was like to follow upon the contrary, the fall of man, their eternall blasphemies could not move God to compassion: but if Angels sinne, even Angels shall smart for it: And now as it is *Iob* 4. 18. *Behold he put no trust in his servants, and his Angels he charged with folly: How much lesse on them which dwell in houses of clay, whose foundation is in the dust: which are crushed before the mouth;* that you may learne from hence how great the hatred of God is to sinne.

Secondly, for I must but name those things that remaine: Looke upon the first sin of man, our forefather: who though some ignorantly have

have thought it so small that they called in question Gods justice in punishing it, and the proud Pope blasphemously concluded, that if God were so angry for an Apple, then he might be justly much more for a Peacocke, which he missed at his table, yet how hath God shewed his detestation of sinne in that; in that for it man was deprived of that glorious Image of God, in which he was created, and cast out of Paradise, contracting also that guilt of eternall condemnation, and lying under the curse of God, the slavery of sinne, the tyranny of the devill, and not himselfe onely, but with his 100000. of soules that were in his loynes; even all his posterity.

Thirdly, a third may be the Universall deluge, wherein God, the God of mercy, without mercy or compassion

to man, of what condition or
sex, or age soever; to beasts,
to plants, to any creature, the
workmanship of his owne
hands, swept away all, and
defaced the beauty of
the world, reducing all to
the first Chaos. When the
Earth was without forme and
void, and darknesse was upon
the face of the deepe, rather then
not to revenge himselfe upon
his enemies, the sinfull men
of those times: As though
he had blotted that out of his
titles which he saith of him-
selfe, *Exod. 34. 6. The Lord,*
the Lord God, mercifull and gra-
cious, long suffering, and abun-
dant in goodnesse and truth, kee-
ping mercy for thousands, forgiv-
ing iniquities, and transgression,
and sinne: And now tooke
up that Emperours Motto,
Fiat Iustitia & pereat mun-
ds.

A Fourth, may be the de-
struction

struction of *Sodom and Gomor-
rha* with fire and brimstone
from heaven, which before
are said to have beene like the
Garden of *Eden*, the Paradise
of God, and perhappes the
fruits like the tree of Life:
but now is famous for the
dead sea, which will admit of
no living thing, and the fruit
of *Sodom*, or apples are said to
be nothing but dust or ashes:
and of these, as the Apostle
Peter reasons, 2 *Pet.* 2. 4. If God
spared not the Angels that sinned,
but cast them downe into hell, and
delivered them into the chaines of
darkenesse to be reserved unto
judgement: and spared not the
old world but saved *Noah*, the
right person the Preacher of
righteousnesse, bringing in the
flood upon the world of the ungod-
ly, and turning the cities of
Sodome and Gomorrha into ashes,
condemned them with an over-
throw, making them an ensample
unto

unto those that after should live un-
godly. Then as he inferres, The
Lord knoweth how to reserve the
unjust unto the day of Judge-
ment to be punished: Then say
I, you see how God sheweth
himselfe an enemy to sin-
ners.

I might tell you of the
strange plagues of Egypt, and
above all, the lamentable de-
struction and dispersion of
Gods owne peculiar people,
the *Israelites*, and their calamities
which they have undergone,
the ten Tribes for more then
two thousand yeares, the two
for almost 1600. so great, as
one of their owne Rabbins
concludes from thence, that
their *Messiah* must needs be
come, and they must needs suf-
fer so much for killing him, and
so also the Apostle *Paul*, *Rom.*
11. 22. Behold the severity of God
in their fall.

And I might adde some-
thing

thing of the last conflagration of the world, when by reason of the filthinesse of this latter age of the world, it shall be so, that it cannot be washed with water as the old world was, God shall waste it with fire: When the heavens shall passe away with a great noyse, and the elements shall melt with fervent heate, the earth also, and the workes that are therein shall be burnt up, 2 Pet. 3. 10. but I will passe to the third, and but name that neither.

Thirdly, the third thing then in which we may behold the wrath of God and hatred against sinne, is one singular example, which have both undergone and overcome all punishments due for our finnes, namely, our Lord and Saviour Iesus Christ: In which if you will consider three things,

First, who it was that suffered.

second.

Secondly, what he suffered.

Thirdly, for what.

The two former are excellently expressed, *Philip. 2. 6.* Christ Iesus, who being in the forme of God, thought it not robbery to be equall with God, but made himselfe of no reputation, and tooke upon him the forme of a servant, and was made in the likenesse of man, and being found in fashion as a man he humbled himselfe, and became obedient unto death, even the death of the Crosse: Christ Iesus then the Son of God, equall with God was the person: And his sufferings were,

First, his *Incarnation*, whereby he became in the forme of a servant: laying downe the glory which he had from all eternity, with his father, he abhorred not the wombe of the Virgin.

Secondly, in his whole life, he humbled himselfe and be-

came obedient.

Thirdly, in his death, and that the most shamefull, and painefull death of the Crosse: if you will but read the Gospel, and goe along with our Saviour, in every passage of his infinite sufferings, and then consider something in your mind, which you cannot see with your eyes, even the paines of hell, which he suffered, as our best Divines thinke, and gather from his bloody sweat, arguing more then outward suffering, the apprehension of the wrath of God, and his exclamation, *My God, My God, why hast thou forsaken me?* arguing a kind of separation of God, which makes the principall substance of hell torments, though he did not suffer them as the damned doe, for in the greatest Paroxysme, when he complained, *why hast thou forsaken me,* even then he called him

him *My God, My God:* But thinke withall this is the Son of God that Created the heavens and the earth, that suffers this by *vile sinners*, his creatures, and for *vile sinners*, his enemies: And then consider if here be not a most incomparable demonstration of Gods hatred against sinne: and that in three respects.

First, in that it appears by this, he will not be appeased *without satisfaction*, so great is his anger, for even then his nature inclined to mercy, yet he would not heare of it, till his justice were answered, and though hee purposed in his Counsell to receive some sinners to grace, yet he will have the whole debt payed: and though it be curiously disputed, whether God might not have freely pardoned sin without such expiation, yet it is sufficient for us to know that

hee did not, nor would not.

Secondly, hee requires an *equivalent ranfome*, *ex rigore iustitie* : if not more than iustice required : for suppose wee could imagine a terme of eternity in which sinners should have suffered that would bee a full satisfaction, but the suffering of Christ the Sonne of God is farre more than that would be, so farre as the Creator surpasseth the creature in infinite degrees of excellencies; now because the suffering of any creature, or all creatures could not countervaille the wrong done to his Justice, rather than that full restitution should not be made, he would have it made by him, who could not chuse but pay it with overplus, if he did it at all, by reason of his infinite dignity.

Againe,

Againe, if all the world had
beene redeemed by the suffer-
ing of Christ, whereas the
greatest part is not, hee neede
not have suffered more than
he did, but that would have
beene enough, *ex rigore iustitiæ*,
nay, for all the devills too, if
there were not another defect
of a condition, rather propri-
ety in that nature that suffered
(he not taking upon him the
nature of Angels) then suf-
ficiency of the sufferings
themselves, nay, for another
world too, if there were an-
other world imagined, it
would be sufficient for that
too: so that God rather than
hee would depart one jot
from his justice, he would re-
venge himselfe to the full, in
taking a full discharge for
all our debts, if not more,
as hath beene said.

Thirdly, rather than that
should faile, he tooke it not of
the

the debtors but of the fathers,
 and that though hee were in
 so neere relation to him, His
 onely begotten and beloved sonne in
 whom he is well pleased, and so as
 God said to Abraham. Now I
 know that thou lovest me, in that
 thou hast not spared thine onely
 sonne Isaac: so wee may say
 to God, not onely now wee
 know, O Lord, that thou lo-
 vest us, since thou hast not
 spared thine onely sonne
 Iesus; but also, Now we know
 that thou hatest sinnes, seeing
 thou hast not spared thine
 onely sonne, but hast given
 him to die, rather than that
 should goe unpunished, unpai-
 ced to the utmost farthing.

It remaines now onely that
 we come to make some use of
 that which hath beene deli-
 vered, and so conclude the first
 Point: but as I have done in
 the rest of these, so I shall here
 also propound many things
 briefly,

briefely, rather than presse any thing, and prosecute it fully: one generall use I purpose to commend unto you,

For *Instruction*; Wee may from hence take notice of the miserable condition of every naturall man: And this is not the least part thereof, that we are not sensible of it: it is Satans course to deale with his captives, as the Philistins dealt with *Sampson* tyrannically; first, to put out their eyes, and all sinners are possessed with a spirituall kinde of drunkennesse which makes them see no danger when they are in most, as *Salomon* describes the corporall, *Pro. 23. 34.* *Thou shalt be as he that lieth downe in the midst of the sea, or as he that lieth downe upon the toppe of the mast: they have stricken me, shalt thou say, and I was not sicke: they have beaten me, and I felt it not: and so*

it will not be amisse to awaken the enemies of God with an alarum from heaven, to cause an heavenly light to shine round about them, as it befell *Saul* in his furious march to *Damascus*, and I know not how it may be better done than by collecting the beames of those truths divine that ye have had already (as they doe the Sunne in a burning glass:) and casting them in their faces: for they, I thinke will effectually discover the desperate misery they are in, for misery being opposite to *happinesse*, as that is a state of *Good*, so it is of *Evill*, and evill being of two sorte, *Evill of sinne and punishment*, it appears by that which hath beene said, That a naturall man is deepe plunged in both these.

In sinne by the first point, where it was shewed, That
man

man is an enemy to God and hates him : in punishment, where you heard, That God is an enemy to man and hates him : now can there be any greater height of sinne, than that man should become an enemy to God? Or any greater weight of punishment, than that God should be an enemy to man? Or can there be any greater depth of misery, than both these joyned? For though some may thinke perhappes according to the strict acceptions of misery that it is onely in penall evill, and includes not sinne; yet there must be a concurrence of both: for

First, it is impossible that there should be any misery properly where there is not sinne: nay, it is sinne that makes the thing which is but a naturall evill in it selfe to be a mortall evill to the sinner.

Secondly,

Secondly, as there is required both an *inclinatio* and an *aversio*, to happinesse, so contraty to misery, nay, as well doing is the principall in Happinesse, so is doing evill in misery, rather than suffering evill: to speake then a little of both.

There is none of us but would defie any that should say that we are Gods enemies, to be haters of him: and would account him a most profligate and forlorne wretch that should professe himselfe to be so: even that little sparke of conscience left in corrupt nature shines in the midst of darkenesse, and discovers, so much, that that must needs be a miserable estate to be so farre forsaken: and would not every one be ready to say to the Preacher that tells him such a thing, as *Hazael* told to the Prophet, that he retold

him of his cruelty, *Am I a dogge that I should doe this thing?* But you have heard that every naturall man is an enemy to God many wayes, and labours to doe him all the mischief he can in displeasing him, in disobeying, in dishonouring, and as much as lies in him in dechroning him: and setting up another in his place, even the world, the lusts of his owne flesh, the devill, the basest things, the most bitter enemies of God that are: and imployes their mind and soule and strength to advance their kingdome; bring that cursednesse home to themselves, and make much of it: but to lay out unto you the vilenesse of the naturall man in this respect; consider some few circumstances in it more distinctly: and to omit that filthinesse with which it defiles the nature of man, and many other, I will
name

name but two: first, the *universality*: there is scarce any so bad almost, but hee mislikes some that are given to other vices than himselfe or more, and thinkes himselfe some body in that he is not so bad as he: but if there were one that were infected with all vices, in the highest degree, how would they which are bad enough themselves, deplore his case as lamentable, and blesse themselves an hundred times that they are not so: and I pray tell me what sin is there which is not included in this to be an enemy to God? What would such an one sticke to commit? But I passe from this.

Secondly, *The iniquity*: for

First, there is no *reism* for this *hatred of God*: as the Apostle Paul speakes, 2 Cor. 7.2. *Receive us, we have wronged no man, we have corrupted no man, wee have defrauded no*
man.

man: might not the Lord challenge entertainment in our hearts and best affections by the same reason? nay, doth he not expostulate the matter with the *Israelites*, *Iere. 2. 5.* to this purpose, *Thus saith the Lord, what iniquitie have your fathers found in me, that they are gone farre from me, and have walked after vanity, and are become vaine:* if the Lord should make use of his Prerogative, yet shall the clay say to the Potter, what dost thou? yet he never doth so. But it were well if this were all: but

Secondly, there is great reason to the contrary why wee should love God, and you may conceive that; especially three-fold.

First, for that excellencie that is in God: how doth beauty in-
tice the *amorous*, and gold the
covetous, and honour the ambi-
tious, every thing that hath but
any

any luster of good in it, breeds in us a lust to have it; the least appearance of it, is a loadstone of our affections, and is attractive: and how comes it to passe that the Ocean of goodnesse and beautie that is in God doth not draw us to him? nay, rather drives us from him; for then this to say truth is the height of our misery, that we are so far from loving God, that wee loath him for his goodnesse: this is the ground of the quarrell betweene us, as I shewed in handling the Point before: and who doth not detest in his heart, such a perverse nature, and hold it accursed? but this is not all yet, for

Secondly, God is not onely good in himselfe, for if he were so, and withall, averse from us, and cruell to us, there were sistance of love (though even in this case wee should say

say with Iob, though he kill mee,
yet will I trust in him, yet will I
love him) but it is not so, for
God is also good to us; and
may say too, as our Saviour
once to the Iewes, many good
workes have I done among
you, and for which of them
doe you stone me? I have
created you of nothing, part-
ly, and partly worse almost
than nothing, the dust of the
earth, and that according
to mine owne Image. I
sustaine and support you,
In me you live, and move, and
have your being; I have made
you Lords of the creatures, all
doe service to you, even my
glorious Angels have I made
ministring spirits for your good;
not a day passes in which you
receive not from me, a thou-
sand remembrances of Love, a
thousand love tokens, both
positive and primitive graces,
provision of good, and preser-
vation

vation from evill ; I have sent
my beloved Sonne out of my
bosome to die for you, so did
I love the world, and when
you had cast me off, how often
have I offered conditions of
peace, and how often would
I have gathered you as an hen
gathereth her young under
her wings, and ye would not.
Would ye have any more yet,
Behold I, even I beseech you,
I have made heaven and earth,
that touch the Mountaines
and they smoke, the Earth and
it trembles, I beseech you by
my Ministers to be reconciled.
All this have I done and much
more, if you were not your
owne enemies in being my e-
nemies, O ye Sonnes of men :
and for which if my good workes
doe you stone me, for which of
them doe you hate me, O un-
gratefull Children ! Is this
your kindeesse to your friend ? to
your benefactor ? to your Crea-
tor ?

tor? Heare O Heaven, and bar-
ken O Earth, for the Lord hath
spoken, I have nourished and
brought up children, and they have
rebelled against me: The Ox
knoweth his Owner, and the Ass
his Masters crib, but Israel doth
not know, my people doth not con-
sider: *Isai. 1. 2.* Perhaps
that which hath been said, will
make you to see something in-
to the misery of a mans natu-
rall estate, and like it some-
thing the worse: For who is
most ready to condemne an
ungratefull wretch, and they
are such in such measure as you
see: but this is not all nei-
ther: for

Thirdly, God beside his
essentiall goodnesse, and his
actuall graciousnesse to us,
may allure us to love, or at
least scare us from hatred, by
his infinite greatnesse and
Power; *Who would not feare
thee O Lord? Rev. 15. 4.* And
so

so who shall not love thee O
 Lord and glorifie thy name?
 if not for piety, yet at least
 for policy; Who doth not pit-
 ty those simple nations, that
 when it thunders, gather to-
 gether and shoote their ar-
 rowes to heaven, as who
 would say, to warre and fight
 with God? who doth not pit-
 ty those men that runne them-
 selves against stone walls, and
 the like, as thinking to beare
 downe all before them? As
Kyffes his companions told
 him, when he would needes
 provoke *Polydamus* *ἐπειράσας*
ἐθέλει ἐπειράσμεν ἀγχιον ἀνδρα
 may not we say so to them
 much more that will needes
 provoke the Lord of hostes?
 if that be true any where, I
 am sure it is here; *dulce bellum*
inexpertis: let them that know
 not the weight of Gods hand,
 vant of their owne strength,
 and desire him for their adver-
 sary:

fary: but let them know the Charots of God are twenty thousand, &c. which he will bring forth against his enemies, and see their owne nullity, send Ambassadors before and desire peace: *If God be with me, as David once said, I will not be afraid for ten thousand that shall campe round about me: but if God be the enemy, all the armies in the world cannot secure me. Therefore this argues the desperate misery and madnesse of a naturall man, that will wage warre with God: this might be wonderfully enlarged, and that not onely from his power, to love us, but to do good unto us also.*

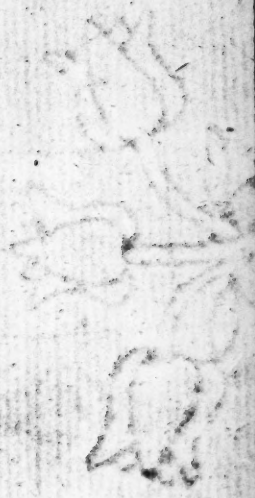
I might use this as a passage to the second consideration, but I shall omit that, because the vilenesse of our condition, doth appeare sufficiently out of this, that we are enemies unto God, in our sinnes by na-

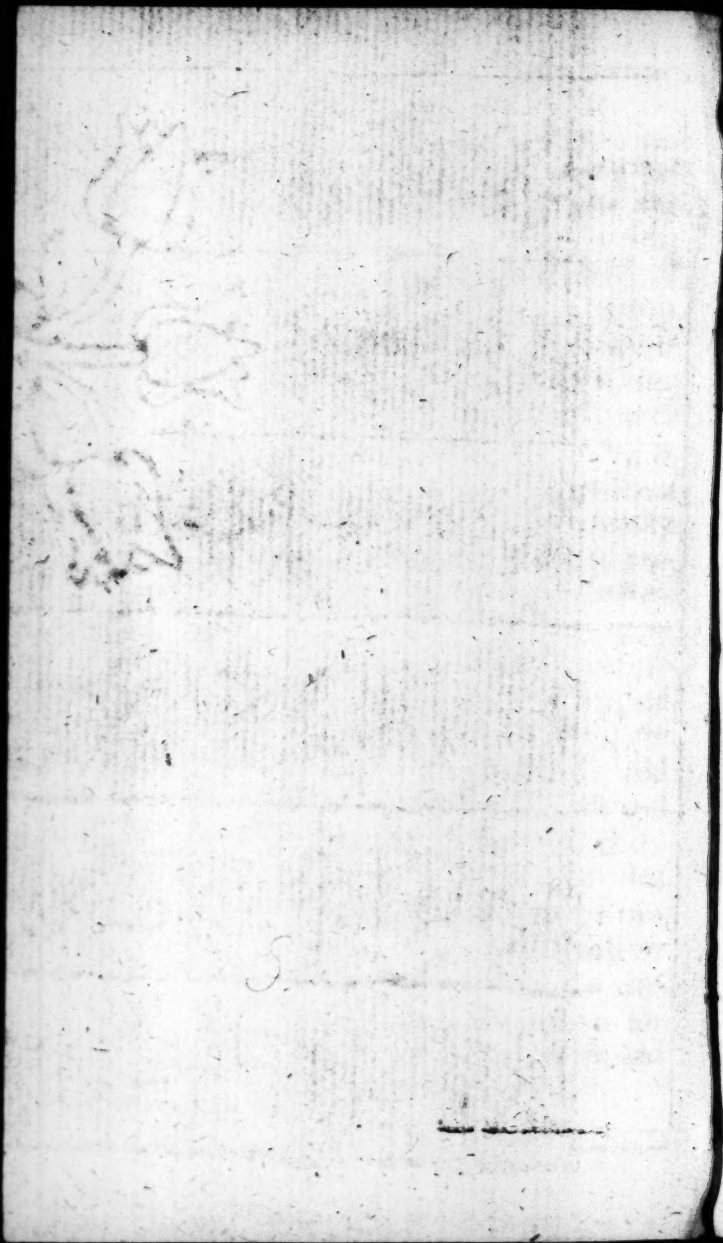
ture,

ture, though our hearts abhor almost to thinke that any should be such, it is so fowle; and it appears the more, if we adde that this enmity to God includes in it an universall pollution of Nature, because he that hates God, will not stick to doe any thing against him: yea the more, if we consider that this enmity is most unjust, upon no reason, which is extreamely barbarous, yea it is against many reasons, as the incomprehensible excellency, and beauty, and goodnesse of Gods nature, the unspeakable multitude and value of his graciousnesse and blessings, the incomprehensible omnipotency of his power, in rewarding or punishing, and in all which we cannot choose but give sentence against our selves, for the horrible basenesse and vilenesse of our nature.

FINIS.

or
y
c;
if
o
-
-
ll
-
if
y
-
y
-
d
e
l
l
-
-







A methodicall Analysis of the principall things contained in this Sermon.

Doct.

What we are by nature enemies of God.

I. Explication of the Termes.

1. The subject of the proposition : Wee.

2. The qualification of the subject : by Nature.

3. The predicate, Enemies.

1. What conditions concurre to enmitie.

1. It must be between two.

2. It must be reciprocally.

3. It must be betweene persons in a reasonable nature.

2. How it is here understood.

M

1. Actively

The Analysis.

- { 1. *Actively, we are Enemies to God, and hate him.*
 { 2. *Passively, God is an enemy to us and hates us.*

These are considered,

- { 1. *Joynly : in the ground of it, Dissimilitude betweene God and us.*
 { 2. *Severally.*

1. *We are by nature enemies to God.*

- { 1. *Proved by Scripture.*

- { 2. *Demonstrated.*

- { 1. *By the degrees of hatred.*

- { 1. *Not to love so much as we ought :*

- Hatred is,* { 1. *Absolute.*
 { 2. *Comparative.*

- { 2. *Not to love at all.*

- Hatred is,* { 1. *Negative.*
 { 2. *Positive.*

- { 3. *Positive ill will or hatred, which is,*

- { 1. *Explicite,* { 1. *Formall.*
 { 2. *Implicite.* { 2. *Interpretative.*

II. By

The Analysis.

II. By the degrees of corruption.

- § 1. Original.
- § 2. Actually.

III. By the object of
 § 1. Love § 1. Good
 § 2. Hatred § 2. Evil.

- § 1. Absolute.
- § 2. Relative.

III. By the nature of sinne.

1. In generall, it is so opposite to God, as that the love of sin argues a hatred of God.

2. In particular, sin is enmity to God.

1. Immediately, in all the degrees of hatred.

1. Comparative, to love any thing more than God is to hate him.

2. Negative, the love of God hath no command in him.

1. Not in the understanding, if it were it would be knowne by these.

1. The minde and thoughts would alwayes run on the party loved.

The Analysis.

2. Love is learned in the knowledge of all the perfections of the party.

3. Love is witty in devising means to enjoy its love.

2. Not in the will and affections, expressed in three kinds of them.

1. Such as are conversant immediately about the good we love, as

{ 1. Absent. } 1. Desire.
 { 2. Present. } 2. Joy.

2. Such as are occupied about the will.

3. Mixt affections.

3. Not in the whole man: not in,

{ 1. Tongue,
 { 2. Rest of the members.
 { 3. Goods.

3. Positive hatred: where is

1. Promised { 1. Explicite.
 { 1. Distinction of hatred, { 2. Impli-
 { } cite.
 { } 2. Diffe-

The Analysis.

- 2. Difference of degrees of corruption.
- 2. Proved that sinne is direct enmitie to God: which is,
 - 1. Illustrated: by the nature of opposition, or
 - 1. Nature of love:
 - 1. Affection it selfe, willing good.
 - 2. Ground of it; for his sake.
 - 3. Effect or fruit of it.
 - 2. Nature of hatred, which is opposite.
 - 1. A wishing evil.
 - 2. For himselfe.
 - 3. Indeaour to bring all that evill upon him.
 - 2. Confirmed: in this proposition.
 - 2. That naturall men labour to bring all the evill upon God that they can.
- 1. Consider by way of caution.
 - 1. God is not capable of any injury.

The Analysis.

2. The hurt reflects upon themselves.

3. What is done by them to his hurt is directed by him to his honour.

2. By way of prooffe. They wrong him,

1. By displeasing of him.

1. Their best actions are displeasing.

2. The more God forbids sinne the more they desire it.

3. They are most refractory in those things God doth most earnestly require.

2. By Dishonouring of him.

1. By conceiving basely of him in their minde.

2. By speaking Diminutively of his Majestie.

3. By the deformity of sin it self.

4. By the contempt.

1. Sinning } 1. Commands.

against } 2. Promises.

3. Threatnings.

2. Sinning in his presence.

3. Sinning for so little advantage.

3. By

The Analysis.

3. By damaging of him : making

- { 1. The flesh,
2. The world, } their God
3. The divell, }

I. Mediatly.

- { 1. They love the enemies of God.
2. They hate his friends.

- { 1. All the children of God.
2. Those that have most simi-
litude with God.
3. Those that are in more neare
and speciall relation to God,

II. God is an enemy to all men as
they are by nature.

I. Explication.

{ 1. How can God whose essence
is himselfe, be said to have any
affections.

{ 1. Consider God.

- { 1. As he is in himselfe.
2. As he hath revealed
himselfe.

{ 2. Consider that amongst
those things attributed
unto God,

- { 1. Some things are simply
perfection.

The Analysis.

1. Some involve some imperfection in them.
2. How can God hate man :
man is considered,
 1. As created.
 2. As corrupted.
3. How can this be since Gbd hates neither Elect nor Reprobate, though in the state of corruption ?
 1. Elect may be considered,
 1. According to Gods eternall counsell.
 2. According to Gods revealed Will.
 1. As they are in themselves,
 1. God sees nothing in them which he can love.
 2. He gives no signification of any thing but displeasure.
 3. Expresseth many evident tokens of wrath.
 2. As they are in Christ.
 2. Reprobate, favours of God, are,
 1. Common.
 2. Speciall.

II. Proofs

The Analysis.

II. Proofs.

1. By Scriptures.

2. Grounds of Gods hatred:

{ 1. Sinne as it is sinne.

{ 2. Sinne as it is Hatred.

3. Our spec' all evidence of it
in the punishment of sinne.

1. The generall nature of punishments.

{ 1. Materiall of it: sufferance
of some evil.

{ 2. Formall: reference to some
fault.

{ 3. This inflicted with a mind
to punish.

1. The kindes of punishments,
comprehended in that word
Evill.

{ 1. Evill of
losse.

{ 2. Evill of
sense.

{ 1. Privative.

{ 2. Positive.

2. The causes or integrall
parts, comprehended in the
word death.

{ 1. Displeasure of God.

{ 2. Darkenesse of under-
standing.

3. Per-

The Analysis.

- 3. Perverseneſſe of will.
- 4. Diſtemper of body.
- 5. Croſſes in outward eſtate.
- 6. All evil is included if we conſider,
 - 1. The rice of them.
 - 2. The continuation.
 - 3. The effects in the ſpecies of puniſhment.
- 1. Temporall.
- 2. Eternall, which are diſferenced,
 - 1. Intenſion,
 - 2. Extenſion,
 - 3. Duration.
- In regard of
- 2. Some remarkable examples of the
 - 1. Fall of Angels,
 - 2. Fall of Adam,
 - 3. Univerſall Deluge,
 - 4. Deſtruction of Sodom and Gomorah.
 - 5. Plagues of Egypt,
 - 6. Deſtruction of the Jewes,
 - 7. Laſt Conflagration of the world.
- 3. One ſingular example, The ſuffe-

The Analysis

I. sufferings of Christ.

I. Explication of his sufferings.

1. Who it was that suffered.

2. What he suffered.

1. In his Incarnation,

2. In his whole life.

3. In his death.

2. How Gods hatred is demonstrated in this : In that

1. He will not be appeased without satisfaction.

2. He requires an equivalent ransom out of the rigour of justice.

3. He tooke it not of the Debtor but of the Surety.

II. Application.

1. Instruction of the miserable condition of every naturall man : being deeply

Plunged in { 1. Sinne,
2. Punishment.

1. In generall.

1. There can be no greater height of sinne than to be an enemy to God.

2. No greater weight of punishment

The Analysis.

- ment, then to be hated of God.
3. No greater depth of misery
then both these joyned.
2. In speciall, To hate God is
extreamely sinfull.
1. In respect of the universality
of it.
2. The iniquitie of it.
1. There is no reason for it.
2. There is great reason to
the contrary: if we consi-
der that excellency that is
in God.
1. His Essentiall goodnesse,
2. His Actuall graciousnesse,
3. Infinite greatnesse and
power.

FINIS.

1611 132 107

